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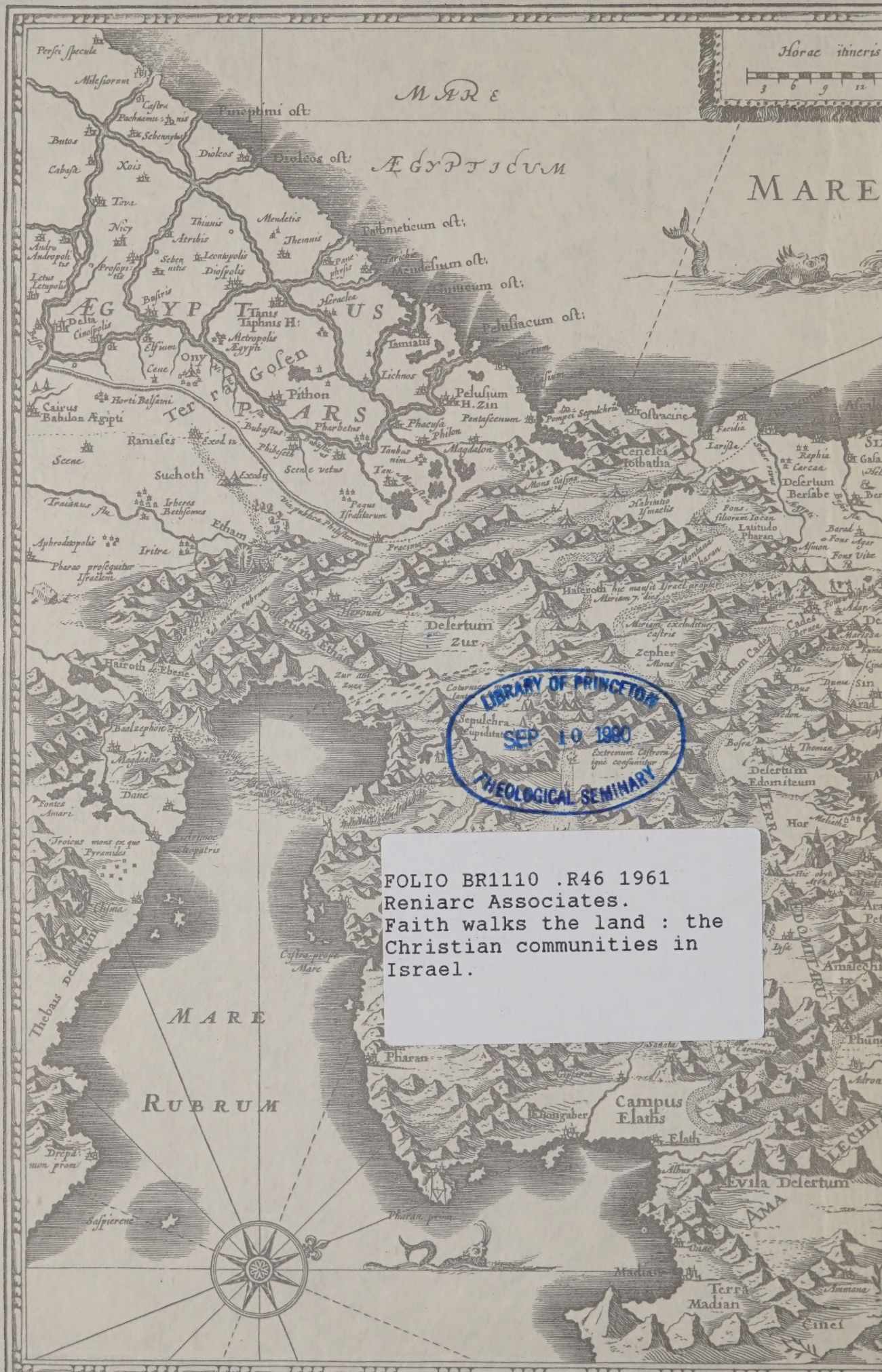

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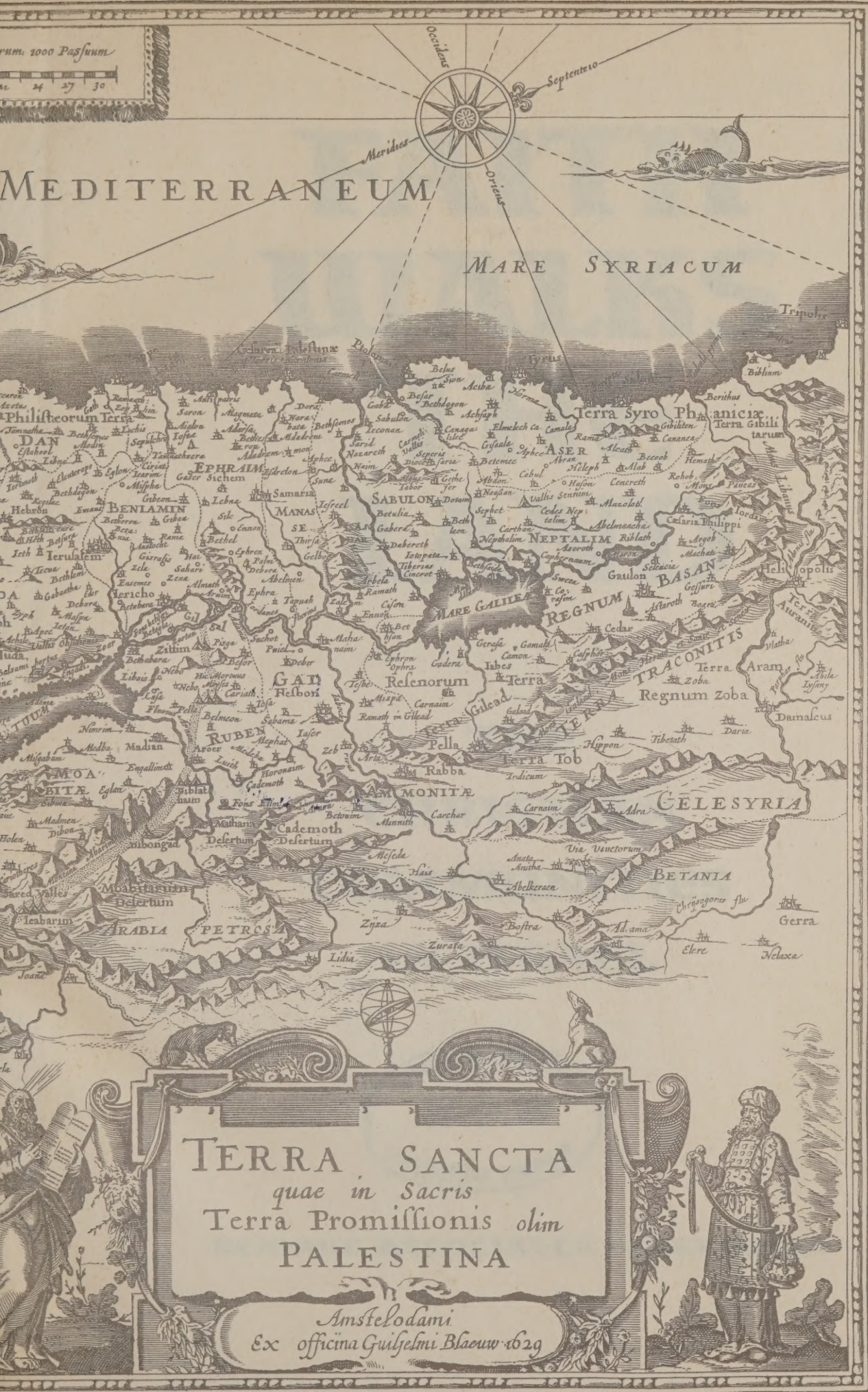
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quae in Sacris
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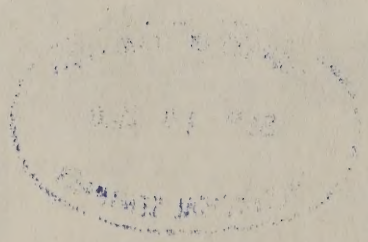

FAITH WALKS THE LAND

THE CHRISTIAN COMMUNITIES IN ISRAEL

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Reniarc Associates
Marshall Building
Cleveland, Ohio

PRINTED IN ISRAEL
AT THE JERUSALEM POST PRESS, JERUSALEM

FAITH WALKS THE LAND

THE CHRISTIAN COMMUNITIES IN ISRAEL

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Foreword
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PRODUCED BY
Antiquities of the Holy Land, Ltd., Jerusalem

The Publishers wish to record their appreciation, for advice and assistance in preparing Faith Walks The Land, to

Dwight L. Baker, Director of Extension
Southern Baptist Convention in Israel

His Excellency Bishop Pier Giorgio Chiappero
Patriarchal Vicar for Israel

His Excellency George Hakim
Archbishop of Acre, Haifa, Nazareth, and all Galilee

His Excellency Bishop Isidoros
Metropolitan of Nazareth

Herbert L. Minard, General Secretary
Young Men's Christian Association, Jerusalem

"THE STATE OF ISRAEL... will be based on the principles of liberty, justice and peace as conceived by the Prophets of Israel; will uphold the full social and political equality of all citizens, without distinction of religion, race, or sex; will guarantee freedom of religion, conscience, education and culture; will safeguard the Holy Places of all religions; and will loyally uphold the principles of the United Nations Charter."

FOREWORD

The excerpt from the Proclamation of Independence of the State of Israel on the opposite page embodies the pledge made by Israel at its inauguration on May 14, 1948.

The thirteen years that passed since that day have seen the Middle East seething with unrest, brought about by global as well as regional problems and considerations. Israel, being part of this history in the making, has been obliged to deal with these problems primarily, with "non-practical" issues as religion logically relegated to a place of secondary importance. And yet, because Israel's territory is within the area designated by history as the Holy Land, the pledge which it had made is doubly sacred.

"Faith Walks the Land" evaluates the conditions in this area of religious freedom insofar as the Christian Communities are concerned. Although it does not attempt to scale the heights of scholarship, this work does encompass major aspects of Christian interests, described and illustrated for the enjoyment of the reader as well as for the addition to his stock of knowledge, with the sole purpose of heightening his regard for the subject matter presented in its pages.

The Publishers

Legal Status of the Christian Communities in Israel

by Prof. E. Vitta, of the Ministry of Justice

The origins of the present organization and internal structure of the Christian Communities of the State of Israel are to be traced back to the times when Palestine was a province of the Ottoman Empire.

Owing to the distinctly religious character of the legal system prevailing in the Ottoman Empire, the Turks applied their laws, especially those relating to family matters and inheritance, only to Moslems. Foreigners were permitted to live according to their national laws as administered by their own consuls, under the so-called system of the Capitulations. Furthermore, non-Moslem Ottoman subjects, such as Jews and Christians of the various denominations, were permitted to group themselves in Religious Communities, under the leadership of the respective religious authorities, and to enjoy a varying degree of autonomy in the administration of their internal affairs. As a matter of fact the legal status of the various Communities derived from special Charters granted by the Sultan, and the provisions of these Charters differed from time to time, depending upon the importance of the Communities and their influence with the Ottoman Port and also upon the measure of support extended to them by influential European powers.

When the British occupied Palestine, they left the pre-existing system substantially intact and only introduced a degree of uniformity so as to give equal rights to the Jewish and to the various Christian Communities. The Palestine Order-in-Council, 1922, which was a sort of fundamental law of Mandatory Palestine, accorded jurisdiction in matters of personal status to "the Courts of the Religious Communities established and exercising jurisdiction at the date of this Order" (Art. 51). Thus official recognition was extended to the Communities which existed at the time of the British occupation. A Schedule added to the Order-in-Council in 1939 specified nine Christian Communities whose existence was officially recognized.

Each of these Communities has an internal constitution of its own. Under the Mandate all ques-

tions as to their organization and internal constitution were settled by enquiring into the practice prevailing before the British occupation. As a rule each Community is headed by a Patriarch or Archbishop assisted by a Synod or other central body. Every Community possesses a clergy distributed throughout the country wherever required. The method of election to the Patriarchate or Archbishopric and to the Synod varies from community to community, according to regulations which have long been in force.

It must be pointed out that the ecclesiastical, communal and judicial aspects of the organization of the Christian Communities are closely interwoven. The members of the clergy constitute (sometimes with the assistance of lay assessors) the bench of the Ecclesiastical Courts of First Instance; while the Synod constitutes or controls the Ecclestiastical Court of Appeal of the Community. Such Courts have exclusive jurisdiction in certain matters of personal status (marriage and divorce, alimony and confirmation of wills) over members of their Community of Palestinian citizenship. In all other matters of personal status (maintenance, guardianship, legitimation and adoption of minors, restraint from dealing with property of persons legally incompetent, successions, wills and legacies and the administration of the property of absent persons), their jurisdiction is conditional upon the previous consent of all the interested parties. The Courts of the Religious Communities have exclusive jurisdiction also in cases relating to the constitution or internal administration of religious endowments (waqfs) constituted before the Religious Court under the laws of the community.

The situation above outlined has remained unchanged since the setting up of the State of Israel. Under a law passed by the new State in the very first days of its life, all the laws previously in force in Palestine continue to be in force in the State of Israel, provided that they have not been changed by a legislative act of the State, and are not incompatible with the fact that a Jewish State has been set up. Since no new laws bearing upon these matters have so far been enacted, and since there appears to be no incompatibility between the existence of the State and the former organization of the Christian Communities, it is to be inferred that all matters pertaining to the organization of the Religious Communities and to the jurisdiction of their Courts must still be settled by reference to the legislative dispositions in force under the Mandate, which in their turn derive from the legal situation which existed at the time of the Ottoman Empire.

FEET OF THE PILGRIMS

CHRISTIAN pilgrimage to the Holy Land began with the restoration of the sanctified sites by Queen Helena and her son, Emperor Constantine, early in the Byzantine period.

Recorded pilgrimages exist through the accounts of the French bishop Arculf (end of the seventh century) and of Saewulf, the Anglo-Saxon traveler who visited the Holy Land soon after the establishment of the Crusader Kingdom of Jerusalem. With the fall of the kingdom in 1291, Christian pilgrimages were reduced to a trickle of individuals by the restrictions enacted by the Moslem rulers. The situation in those days was described by Sir John Maundeville, Bertrand de la Broquière and Henry Maundrell.

Despite these restrictions, several small Christian communities had taken root in the Holy Land by the turn of the 19th century. In time they were accorded special privileges by the Turkish authorities.

The present influx began soon after the Armistice of 1948 was signed. Israeli and Jordanian authorities made joint arrangements to assure the undisturbed flow of Christian pilgrims across the Armistice lines in Jerusalem. This enabled the full observance, in the entire Holy Land, of the Catholic Holy Year of 1950 and the Marian Year of 1954.

Today one can board a jet in New York's International Airport and, less than twelve hours later, be speeding by car up the terraced turns of the Judean hills on the road to Jerusalem. The descendant of the pilgrim of yesteryear, footsore and weary, has been given the wings of the eagle, to bear him over sea and over land to his destination, to his meeting with the timelessness which belongs to the human spirit alone.

Nor is speed the sole difference. Today's customs inspectors, at Lydda Airport or in Haifa harbor, while meticulous in the performance of their duties, are a far cry from the chieftains who only a century ago imposed the *ghaffar* (toll tax) on hapless pilgrims at every bend in the highway, forcing many to disguise themselves in native garb in order to escape payment. Nor were lodgings then what they are now; monasteries, austere and bare of comfort, served as the wayside inns.

But even though time may have changed the modes of travel and improved the style of accommodations, the fervent desire that once prompted the pilgrims to undertake the long journey to the Holy Land has not abated. Generally classified as "tourists," yet no matter whether they enter Jerusalem on foot or in a shiny limousine, today's pilgrims nevertheless come to be imbued with the glory of their faith, to seek out and draw in the impress of its eternality.

On Christmas and Easter, as on the Biblical festivals, the streets of Jerusalem resound with the tread of pilgrim feet. From the Valley of the Cross to the crest of Mount Zion these feet move in rhythm with the fast-beating heart, eager to enter into communion with the sanctity and the devoutness which the mere sight of the city brings forth.

From Jerusalem the faithful wend their way over the entire land, from the sandy Negev to serene Galilee, from the shores of Caesaria to the Sea of Salt, as it is said:

"Arise, walk through the land, in its length and in its breadth."

* * *

PILGRIMAGE is one of the incentives behind the growing number of international bodies which have selected Israel for the site of their conventions. The opportunity of meeting in resort facilities and yet within commuting distance of the Holy Places has a unique appeal that is gaining momentum with each passing year. When the 15th Congress of the International Union of Local Authorities was held in Israel in 1960, its Prayer for Peace gathering on Mount Zion was one of the high points of the conclave.

Scheduled for the immediate future are several world-wide civic and professional conclaves. More meaningful is the Sixth Pentecostal World Conference with its three thousand delegates, the largest body to have convened in Jerusalem (May 20–21, 1961) since the days of the Crusades.

"Jerusalem, built as a city in all parts joined—"
—meeting place for many faiths, each with its message for man's spirit

Foreground: Church of the Rosary Sisters
Upper Right: The YMCA Building
Upper Left: Church of the Dormition on Mount Zion

EASTER IN JERUSALEM

On Holy Thursday the traditional Easter procession of the Franciscans comes from the Old City to visit the Cenacle (page 88) on Mount Zion. On Easter Sunday the Roman Catholic dignitaries cross over into the Old City to participate in the Pontifical Mass in the Church of the Holy Sepulchre.

All the Protestant communities in Jerusalem hold a united Easter Sunrise service in the gardens of St. Andrew's Scottish Memorial Church (page 42). A later service is held in the Baptist Congregational Church in Nazareth.

The Greek Catholic Service includes the forcing open of the doors of the church, symbolizing the triumph of good over evil.

An Easter service originating in one of the major churches is broadcast annually by *Kol Israel.*

Up the slope of Mount Zion

—Jerusalem panorama from the slope

C H R I S T M A S

Adeste, Fideles

Dressed for the brisk December weather, the pilgrims gather at one of the points of entry. Sign above the door says: *"Blessed be ye who come—within thy gates, O Jerusalem"*

At every check-in-point "Merry Christmas" signs welcome the pilgrims streaming into the city

Come, All Ye Faithful

In line with a tradition established in Israel's very first year, Christmas trees are presented to all members of the Diplomatic Corps by the Government's Chief of Protocol.

Diplomats from many lands gather for the annual Christmas procession. The Governor of Jerusalem is at center.

The Christmas Service at St. Joseph's, Nazareth

Christmas brings its message of cheer
to a Nazarene hospital

Light and healing

At Christ Church (Anglican), Nazareth, Rev. Khalil Duabis watches his young wards in the Nativity Play

Christmas lights blaze on a lawn in Tel-Aviv, Israel's metropolis, where diplomats of many nations have their residences

Pilgrims pause in their tour to draw water from the historic Jordan River

Pilgrims at 'Ein-Karem, birthplace of John the Baptist
(see also page 87)

SHEPHERDS OF THE FLOCK

Spiritual leaders of modern congregations are often obliged to extend themselves in order to arouse the interest of their congregants in matters of importance to their spiritual welfare. Less often, but much more rewarding, come the occasions wherein the interest already exists in such measure that the pastor must extend himself in order to keep up with it.

The mounting interest of Christendom in the status and progress of the Christian communities in Israel is reflected in the increasing number of clergymen who visit the country.

In a very true sense these clergymen are the emissaries of the Christian communities in Israel to their brethren throughout the world. It is through them that these communities can communicate news of their work and the need for aid to enlarge it. For as much as Israel's Ministry of Religious Affairs may be of assistance, the growth of the communities would be impossible without the aid which they receive from abroad.

The arrival of a high-ranking church dignitary is therefore an important event for the communities, just as it is an inspiring occasion for the visitor. Many clergymen return at the head of their church groups for another coming together with the land where their faith was born.

His Grace the Archbishop of Canterbury engages Chief Rabbi Isaac Nissim of Israel in a lively discussion at Hechal Shlomo, seat of the Chief Rabbinate, in Jerusalem

The Israeli guard at Mandelbaum Gate extends a greeting to the Most Rev. Father A. Polidori, Custos of the Holy Land (Franciscan)

Local clergy and Israeli officials prepare to welcome visiting church dignitaries from abroad

Bishop Dr. Liljen of the German Lutheran church visiting the Israel Foreign Minister Mrs. G. Meir in Jerusalem

The heads of the Maronite Church visit one of their villages in Galilee

"Whėn ye come to the land ye shall plant every kind of tree"

A pilgrim Bishop from Argentine plants a tree in one of the National Forests

QUITE frequently the visit of an ecclesiastical dignitary is occasioned by an important event in the community, such as the laying of the cornerstone of a new church or school, the dedication of a new spiritual institution, the ordination of clergymen, or the celebration of an anniversary. The ceremonies attending these events rank high on the community calendar, for they bring together not only those of the denomination sponsoring the event but also the representatives of the entire Christian community, thus strengthening the broad base of the faith itself.

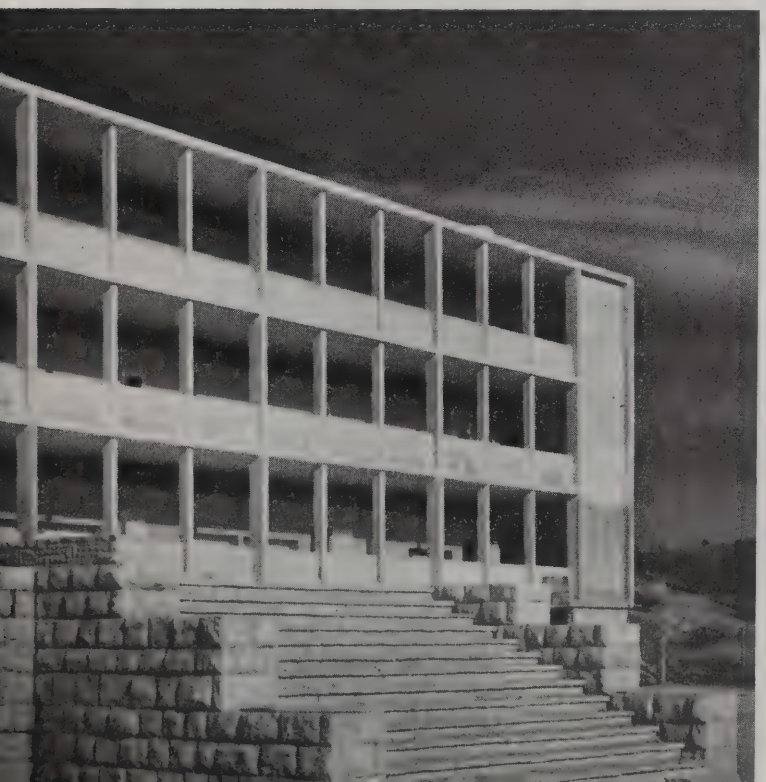
The late Mgr. Antonio Vergani, Patriarchal Representative in Israel, is shown snipping a ribbon to inaugurate a new road connecting Capernaum (page 84) with the main highway along the western shore of the Sea of Galilee.

His fingers clasped about the hilt of the sword believed to have belonged to Godfrey of Bouillon (page 69), a priest is anointed at the altar of his Order

Mgr. Alberto Gori, Latin Patriarch of Jerusalem, celebrates the laying of the cornerstone of the Basilica of the Annunciation in Nazareth, the largest new church edifice in the Middle East

Consecration of priests at the Church of Jesus Adolescent, Nazareth

At the Consecration ceremonies of St. Joseph Seminary, Nazareth



Procession passing the Franciscan Terra Sancta edifice, in the heart of modern Jerusalem

Mgr. Gori leads the procession in the courtyard of Terra Sancta Church, Nazareth

Crowd gathered for the inauguration of a Maronite church in Jish (Giscala or Gush-Halav), Galilee

The traditional procession, on the second Sunday after Easter, of the Miraculous Statue of Our Lady of Carmel. In the background below are new housing projects and Haifa Bay

The procession, in which almost the entire Christian population of Haifa takes part, winds its way along the slope of the famous mountain

A conclave about the statue of Elijah, in the courtyard of the Carmelite Monastery on the promontory of Mount Carmel. Carved in marble above the entrance to the Monastery is the emblem of the Order, the sword of Elijah and his immortal words, in Latin: "I have been most jealous for the Lord, the God of Hosts"

Procession approaching the Church of the Rosary Sisters (page 9)

The Rev. R. H. A. Jones of the Anglican church, at the President's reception

ISRAEL'S form of Government requires of its chief executive the performance of certain official acts and duties, among which is the maintaining of contact with all the communities of all faiths, whose members constitute the citizenry of the State.

In the case of President Izhak Ben-Zvi, who came to Palestine as an agricultural pioneer early in the century, this contact is often expressed in the realm of scholarship, which is his particular hobby. Scholars, among them Israel's leading churchmen, quickly discover that President Ben-Zvi appears to spend more time chatting with them about history, religion and archaeology than he does in receiving members of the diplomatic corps.

The President is keenly interested in seeing a joint effort on the part of all faiths in the establishment of a model world community. In the course of distributing the President's Awards for Good Citizenship for 1961, he reserved words of special commendation for Morkos Hanna Muallem, parish priest of the Greek Catholic community of Elabon, near Tiberias, for his consistent preaching of "the one peace through many faiths."

President Izhak Ben-Zvi (holding document) receives the heads of the Christian communities

President and Mrs. Ben-Zvi with the Abbot of the Monastery at Beit-Jimal, near Jerusalem, established by the Silesian monks in 1881

The President inspects the Monastery's fine archaeological museum

In the Church of the Monastery

Prime Minister David Ben-Gurion receives His Excellency Mgr. George Hakim

On Mount Carmel

NEW CHURCHES

In Galilee

THE COMMUNITIES

The following vignettes of the Christian Communities in Israel, which today number some 50,000 souls, are based on reports made by representatives of the Communities and related church groups in *Christians in Israel: A Survey*, edited by Dr. C. Wardi, and in subsequent quarterly issues of "Christian News from Israel," a publication of the Ministry of Religious Affairs.

THE LATIN COMMUNITY
(Roman Catholic)

No fewer than thirty-five religious orders are maintained by the Latin Community in Israel, whose headquarters in Nazareth are the center for its 10,000 members.

Of the religious institutions, the most ancient is the Franciscan, organized as the "Custody of the Holy Land" (Custodia Terrae Sanctae). Under its supervision there is an extensive network of churches, sanctuaries, convents, parochial churches and chaplaincies, missions, general and technical schools, mechanical workshops (including printing plants), superior schools, asylumns for orphans and the aged, hospices, institutes for ecclesiastical studies, a novitiate, the Biblical Institute and Terra Sancta College.

Many of the most sacred sites are under the auspices of the Order. Among them are the Hospice of St. Francis "ad Coenaculum" on Mount Zion in Jerusalem, the Basilica of the Annunciation now under construction in Nazareth, Hospice of the Transfiguration on Mount Tabor, and Hospice of the First Miracle in Cana.

Other Orders which carry on extensive religious and educational work in Israel are the Salesian Fathers, the Benedictines, Jesuits, and Carmelites. Convents and schools are maintained by many Sisters institutions, among them the Sisters of St. Joseph, Sisters of St. Claire, Sisters of the Holy Rosary, Sisters of Charity of St. Vincent de Paul, Sisters of St. Charles Borromeus, Sisters of St. Dorothy, and Dames of Nazareth.

The program of the Latin Community is made possible through its strong ties with the Vatican and with the continuous support of Roman Catholics the world over.

THE GREEK CATHOLIC COMMUNITY

Numerically the largest of the Communities, with some 20,000 members, the Greek Catholics are also the most closely knit, due in no small measure to the centrality of its energetic leadership.

Originally the Greek Catholics were members of the Greek Orthodox (Eastern) Church. In the seventeenth century a schism occurred in the Syrian branch of this Church, with the result that one segment came into union with the Catholics. It acknowledges the supreme authority of the Pope, who, in matters affecting it, delegates his authority to the Sacred Congregation for the Oriental Churches. Although Roman in affiliation, the Community maintains the Byzantine rite in its liturgy and discipline, and therefore is in this respect akin to the orthodox Byzantine rites as observed by the Greeks, Slavs and others.

The communal system of the Greek Catholics in Israel indicates the high degree of their organization. From their headquarters in Haifa they maintain their own schools, notably those in Haifa itself, Shefa-'Amr and Fassouta; they have their own courts, support a network of charitable and welfare institutions, and exercise full religious authority over their churches and ancillary organizations. To accommodate the growing number of pilgrims they have undertaken the construction of a spacious hotel in Nazareth.

* * *

Much akin to the Greek Catholics are the Maronites (page 27), whose center is in the Lebanon. In Israel they number some 2,700 souls.

THE GREEK ORTHODOX COMMUNITY

Oldest of the churches, the Greek Orthodox Church of Jerusalem goes back in its spiritual leadership to St. James, the first bishop of the Church of Jerusalem. Its early sanctuaries were erected by St. Helena, mother of Constantine the Great. The independence of its diocese dates back to the middle of the fifth century.

Mainstay of the Church, especially during the Turkish occupation (1517–1917), has been the Cofraternity of the Holy Sepulchre, a monastic organization established in the fourth century. Twelve centuries later this Order was reorganized by Patriarch Germanos. Today the Cofraternity is the owner and administrator of forty-five monasteries and numerous churches. One of these, the Monastery of the Holy Cross (page 38), was built in the fifth century on the site traditionally regarded as the spot where grew the tree from which the Cross was fashioned.

The seat of the patriarchate is in Jerusalem. An important center of its activities is in Nazareth, residence of the Metropolitan.

* * *

Closely aligned in rite and liturgy is the Russian Orthodox Church, with its Cathedral (page 39) in the very center of Jerusalem. Before the outbreak of the First World War this Cathedral and the Russian Compound in which it is located were visited by tens of thousands of Russian pilgrims. The Russian Ecclesiastical Mission represents the Church in Israel.

THE ARMENIAN COMMUNITY

While the Armenian Church of Jerusalem goes back in unbroken succession to the early centuries of Christianity, its development began in the seventh century with the mass immigration of Armenians into northern Syria and Cilicia. Aided by the Armenian nobility and the gifts of the pilgrims, the Church acquired a large part of Mount Zion in the tenth century. The Church of St. Thodos was built in that (Episcopal) period.

In 1281, the Patriarchal period was inaugurated with the elevation of Archbishop Sarkis to the office of Patriarch, although the Community as such was still dependent on Constantinople for assistance and protection.

The premises of the Patriarchate are on the site of the former palace of Herod the Great. These include the Convent and the Cathedral of St. James. Many pilgrims enter Israel through Jaffa, the traditional centuries-old point of disembarkation for pilgrims from Armenia. The Patriarchate library, with its 4,000 manuscripts on parchment, is second only to that of the Hebrew University.

Patriarch Jegische Dederian, who assumed his office this year as head of the Armenian Community, was the first of his rank to be formally installed in the State of Israel since its establishment.

THE ETHIOPIAN COMMUNITY

In the Kabra-Bagast, Ethiopia's most authoritative document, it is stated that King Solomon granted to Queen Makieda, better known as the Queen of Sheba, a rest house in Jerusalem (the Dayr Sultan) for pilgrims from Ethiopia to the City of David. With the advent of Christianity the Ethiopian rights to Dayr Sultan as a pilgrim hospice were reaffirmed by Emperor Constantine. At the same time the Queen Mother, St. Helena, assigned to the Ethiopians the Place of the Discovery of the Cross. Ethiopia's devotional connection with Jerusalem has remained unbroken ever since.

Aside from ministering to the needs of the pilgrims from Ethiopia, the Community also performs the public services of the Ethiopian rite. Pronounced in the Gu'ez tongue which is akin to both Hebrew and Arabic, this rite is distinguished by the music of its liturgy, in which the chanting is accompanied by the sounds of timbrels and drums. Festival services are always attended by visitors of all faiths.

The Church of the Holy Virgin (page 40), which also bears the name Kidane-Mehrete, is the center of the Community. It used to celebrate its holy day on the 16th Yekkatit, corresponding to February the 25th on the Gregorian calendar, but in 1950 this was changed to the Second Sunday of the Resurrection (Dagmay Tensa'e).

The Church bears on its lintel the insignia of the Lion of Judah, a title by which the emperors of Ethiopia are known.

THE COPTIC COMMUNITY

Tradition has it that St. Helena invited the Coptic Patriarch to inaugurate the Church of the Holy Sepulchre. In the past decade the Coptic Community erected the first church to be built in Israel (1950). The cornerstone was laid by His Grace Amba Jacobus, Archbishop of Jerusalem, and dedicated to Our Lady the Virgin Mary.

The Community observes its feasts and holidays in accordance with the Coptic calendar, which came into existence in the year of the Diocletian persecution. This calendar counts twelve months of thirty days each, followed by a complementary month of five or of six days, and observes its rites in accordance with various liturgies (St. Gregory, St. Cyril, St. Mark and St. Basil).

Most of the Copts in Israel live in Jaffa, Nazareth, Ramleh, Lydda and Haifa. They are predominantly business people, property owners and office employees.

THE ANGLICAN COMMUNITY

The first Anglican mission center in Jerusalem was established by John Nicolayson in 1833, in the period when, as the result of the Evangelical Revival in England in the 18th century, many societies were being formed for the purpose of spreading the Gospel throughout the world.

Christ Church, generally regarded as being the first building of stone to have been erected in the Old City since the Middle Ages, was consecrated in 1849. Later a parsonage, hostel and school were added on the same compound. For the next half century, until the consecration of the Collegiate Church of Saint George (page 44) in 1898, Christ Church also served as the cathedral for the successive Anglican bishops in Jerusalem.

The establishment of the Anglican bishopric was in itself a matter of some historical importance. It came about largely at the suggestion of King Frederick William IV of Prussia in 1841 to unite the Protestant missions of British, American and Continental origin, whose status did not enjoy official recognition by the Ottoman Empire. The King's suggestion was accepted with some modifications, and the Archbishop of Canterbury was charged with supervising the new organization. The Jerusalem Bishopric was charged with conducting the evangelization of non-Christians and with cultivating friendly relationships with the leaders of the Eastern churches. It reached its highest point at the turn of the present century, when its diocese began its extension over a wide area of the Middle East, from Cyprus to the Persian Gulf.

The present activities of the Bishopric are centered on the establishment and administration of schools, hospitals and chaplaincies, and in assisting the Bible Society in the distribution of the Scriptures. It is also active is working out a full interrelationship between the Church and the Mission as unified entities.

THE SCOTTISH CHURCH

The Presbyterian interpretation of the Christian faith, which accentuates institutional life in the form of schools, hospitals and welfare work, first found expression in the Holy Land through the Scottish Church in 1849, when the Edinburgh Medical Missionary Society established posts in Nazareth and Tiberias.

St. Andrew's Church in Jerusalem (page 42) was erected as a memorial to the men of the Scottish regiments who fell in the first World War in the liberation of Palestine from the Turks; the cornerstone was laid in 1927 by Field Marshal Allenby, Viscount of Megiddo. The church and hospice, the latter to house students of religion and pilgrims, were opened in 1931.

Many properties belonging to the Church were in the war zone in 1948 but suffered little damage. Today, depending as it does on peaceful conditions in order to be able to continue its program, the sentiment of the Church is reflected in the resolution passed by the General Assembly of the Church of Scotland in May, 1950, when the truce was proclaimed by the United Nations, which said in part:

> *"The General Assembly, rejoicing in the cessation of war in the Holy Land, pray for God's blessing on the new State of Israel and the establishment of peace between Jew and Arab. The General Assembly notes with satisfaction the assurances given regarding the safety of the Holy Places."*

THE JERUSALEM Y.M.C.A.

Cutting across the lines of race, color and creed, the Jerusalem Y.M.C.A. (popularly pronounced "Imca") is Jerusalem's nearest thing to a community center.

The institution itself was founded in 1878. Its present program was inaugurated in 1920 with the arrival of Dr. A. C. Harte. In 1928 the cornerstone of its magnificent building was laid by Lord Plumer, High Commissioner for Palestine; five years later it was dedicated by John R. Mott and Lord Allenby. The erection of the structure was made possible largely through the generosity of James Newbegin Jarvie, of Montclair, N.J.

At the termination of the Mandate, the "Y" had over 2,000 members—Arab Christians, Moslems, and Jews—representing thirty-four countries. Today the membership numbers 3,000—from forty-five countries. Membership includes use of the physical department, with its gym, squash and tennis courts, athletic field and track, special facilities for calisthenics, and a swimming pool. These and other facilities are also available to schools and cultural organizations. The "Y" circulating library has an average turnover of a book per member per month, and its social department is constantly providing lectures, films and recreational programs. Its Herbert Clark Collection of Middle Eastern Antiquities attracts thousands of visitors. On the day that registration opens for its summer camp, the waiting line extends outside half-way—so it is appreciatively estimated—to the Old City.

The "Y" also offers an impressive religious program. Each Sunday its 35-bell carillon, high up in Jesus Tower, sounds hymns and sacred music. Many of its special services, and on Easter and Christmas as well, are broadcast by *Kol Israel,* the country's radio system. It also participates in the Annual Week of Prayer and World Fellowship, now in its 94th year.

The Jerusalem "Y" is under the direct supervision of the International Committee of the Young Men's Christian Associations of the United States and Canada. Local advisory and community councils, consisting of representatives from business, consular, U.N. and church groups, assist in determining policy.

The "Y" was instrumental in establishing the new branch in Nazareth (page 44). Its next major project in Israel is "Peniel-by-Galilee," a World Center for Christians to be erected in memory of Dr. Harte. The seven-acre, palm grove tract is located one mile north of Tiberias, along the shore road to Capernaum. The Center will serve as a retreat for conferences and Bible study. The Harte Memorial Chapel, with its glass front exterior looking out at the Mount of Beatitudes, is scheduled for completion this year. Construction of hostel accommodations will commence with the allocation of funds for the project.

THE SOUTHERN BAPTIST CONVENTION

As in the case of its overseas projects, the overall program of the Convention in Israel consists of long-range projects designed to develop a strong Christian laiety.

Currently the Convention maintains, in Nazareth, the George W. Truett Home for Foundlings, primary and secondary schools, and the Nazareth Baptist Church. Near Tel-Aviv it sponsors the Israel Baptist Village (*Kefar Habaptistim*) and summer camp (page 45). Services are conducted in Hebrew and English.

On April 10, 1961, with the Rev. Dr. R. G. Lee of Memphis (Tenn.) officiating, the Convention observed its 50th year of activity in the Holy Land.

Proposed for the future is the Baptist Student Center in Jerusalem, which will include dormitory facilities for graduates of the Nazareth schools who wish to continue their studies in the Hebrew University. Another proposal, now before the Convention's Board of Missions, looks to the establishment of advanced courses in archaeology, Hebrew, and the Old Testament.

OTHER PROTESTANT GROUPS AND MISSIONS

Eighteen Protestant groups in all are represented in the United Christian Council, which has its headquarters in Jerusalem. In addition to the four already described, there are the following:

CHURCH OF THE NAZARENE: Based on the theology and tenets of John Wesley, it began its work in Palestine in 1918, chiefly among Armenian Protestants in Jerusalem and later in Nazareth, where it is currently constructing a religious center.

Christian and Missionary Alliance: Founded in 1889, it maintains in Jerusalem the American Gospel Church (page 45), also known as "House of Seekers After Truth," a theological school, library and reading room. It also has branches in Haifa and Beersheva.

The Scandinavian Carmel Institute and Seamen's Church: Founded in Haifa in 1938, the Institute teaches the Bible from the Evangelical-Lutheran viewpoint, in which Israel is regarded in the light of literal interpretation of Biblical prophecy. It publishes a periodical, *Karmel*, in three languages.

Zion Christian Mission: Established in 1935, the Mission has a book-shop in Jerusalem. Its services are conducted in Hebrew, English, and German. In Jaffa and Ramleh it conducts the Immanuel Mission, and publishes a quarterly, *A Christian Voice in Israel.*

The Bible Evangelistic Mission, founded in 1930, conducts a Pentecostal Jewish Mission in Jerusalem and a bookroom. It conducts six services weekly.

In Jerusalem there are also located the Seventh Day Adventists and the Assembly of God. In Nazareth is the Church of the Brethren. In Haifa are the Lutheran Church, Jehovah's Witnesses, and Society of Friends (American Friends Service Committee).

* * *

The multiple problems with which Israel has been faced ever since its emergence as a sovereign state have also made themselves felt in the Christian communities, especially those with a predominantly Arab population. Matters of security on the one hand, and the pressure on the national budget on the other, have been retarding the process of full civic integration and the equality of citizenship which are Israel's ultimate goals as well as inherent philosophies.

Perhaps the most accurate summation of conditions is the statement by Father Basile Laham, Secretary of the Greek Catholic Archbishopric:

"Generally one feels that the attitude of suspicion towards us Christians has disappeared or is on the point of disappearing. In fact, apart from restrictions due to the military situation, it may be said that (the) life (of the Greek Catholic Community) is today normal."

THE HEADS OF THE CHRISTIAN COMMUNITIES IN ISRAEL

Latin (Roman Catholic)
His Excellency Bishop Pier Giorgio Chiappero, Vicar General of the Latin Patriarchate for Israel

Greek Catholic
His Excellency Mgr. George Hakim, Archbishop of Acre, Haifa, Nazareth, and all Galilee

Greek Orthodox
His Grace Archbishop Isidoros, Metropolitan of Nazareth

Russian Orthodox
Rev. Archimandrite Augustine

Armenian
Patriarch Jegische Dederian

Ethiopian
Rev. Abba Gabremarian

Maronite
Father Jacques Raad

Coptic
Archimandrite Basilius

Anglican Church
Canon H. R. A. Jones

Lutheran Church
Rev. Magne Solheim

Scottish Church
Rev. Moule Brown

Baptist Convention
Rev. Dwight L. Baker, Director of Extention

Church of the Nazarene
Rev. Alexander Wachtel

Y.M.C.A.
Herbert L. Minard, General Secretary

Christian and Missionary Alliance
Rev. Leigh F. Irish

Seventh Day Adventists
Mr. Henry Jacquenod

Church of the Brethren
Dr. Henry L. Medrow

Jehovah's Witnesses
Mr. Benjamin Wiens

Society of Friends
Mr. Philip J. Buskirk

The Monastery of the Holy Cross, Jerusalem. On this site, according to Greek Orthodox belief, grew the tree from which the Cross of Jesus was fashioned

Cathedral of the Russian Church, built a hundred years ago on the site where the Assyrians were encamped for their siege of Jerusalem (about 700 B.C.). Here, too, the Roman legions were massed for the assault on the Second Temple (70 A.D.)

The Ethiopian Church. On the lintel of the gate is the lion of Judah, symbol of the Abyssinian monarchy.

The approach to the Church, on the street bearing its name in Jerusalem

Celebration of Mass

Church of St. Paul (Anglican), Jerusalem

The building of the Young Men's Christian Association, Jerusalem. Shown is Christ Tower →

St. Andrew's Memorial Church (Scottish), Jerusalem. Built in 1927, the Church contains a plaque in memory of Robert Bruce, famed King of Scotland, who asked that his heart be buried in the City of David

Monument commemorating the entry into Jerusalem (1917) of the first Christian soldiers since the Crusaders

A Christian soldier of the Israel Defence Army at the YMCA on holiday leave

Laying the cornerstone of the new Nazareth "Y"

Preparing their quonset hut in the Israel Baptist Village are Mary Tomma (Nazareth), Helene Sonderagge (Switzerland), and Ahuva Alefeld (Haifa)

American Gospel Church, Jerusalem

In the fields

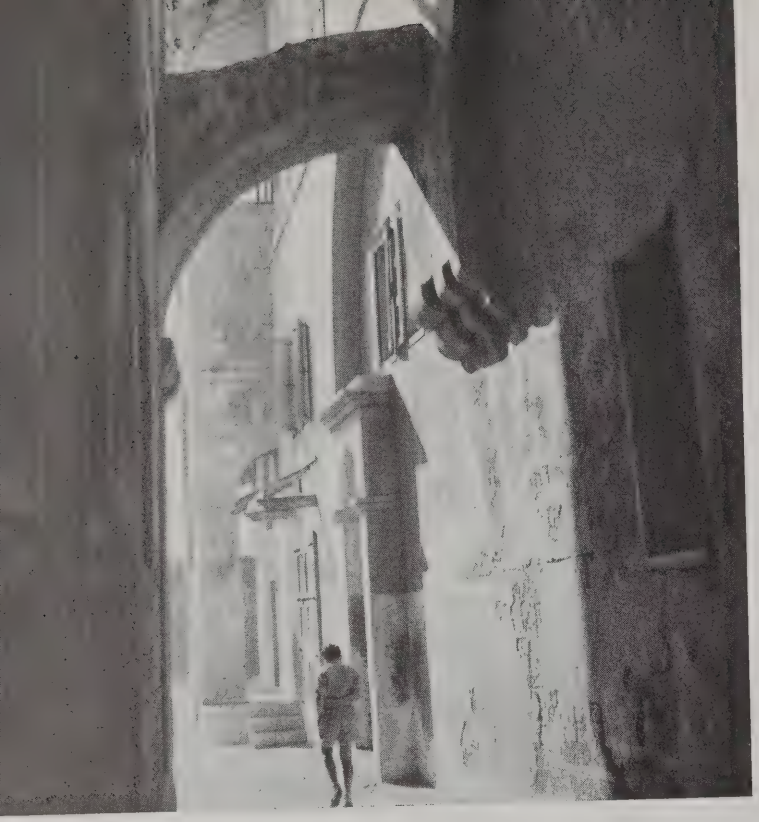
By truck to market

"He who tilleth his own soil shall be sated with bread"

Christian farms in Galilee are among the best in the region

Stone crushers in the Galilean hills

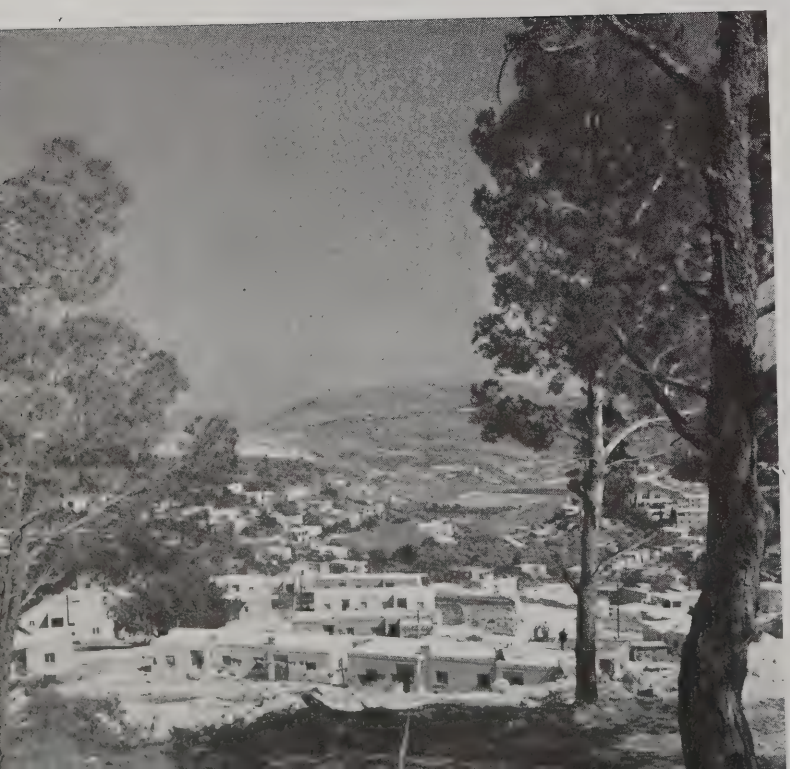
Father admires son operating modern farm machinery



The old quarters

Nazareth

—and new housing



A bride, accompanied by her priest, goes forth to meet the groom at the Border between Israel and Jordan in Jerusalem

A playground in 'Ein Karem. In background: one of the many churches in the township

A classroom in session

Children of Fassouta (Galilee) enjoy sunny calisthenics

Boy Scouts passing through Nazareth for a camping trip

A girl and her lamb—symbol of her faith

Faith for the Future

LAND OF LEARNING

FAITH and scholarship are the twin pillars of the Judaeo-Christian civilization. Both came to the fore at that juncture of history when the Graeco-Roman interpretation of human affairs was simultaneously at its zenith and yet fast approaching the spoilage point in its history.

Undeniably, there was faith and scholarship in the Graeco-Roman world as well. Its system of gods, goddesses and incidental divinities enjoyed fervent adherence. Arts and sciences flourished in the midst of a most appreciative environment.

Measured in terms of their contribution to the spiritual progress of mankind, however, the pagan deities symbolized the spiritual emptiness of the pagan world. The sublimity of human thought, carried on the lofty wings of philosophy, literature and the creative arts, induced a sense of the holiness of beauty but hardly the concept of the beauty of holiness. Roman law reflected the authoritarian law of the class which fashioned it. Scholarship busied itself with the ornamentation of the intellect rather than with the evolution of a happy society.

This was the challenge which the concept of monotheism faced two millennia ago. To meet this challenge monotheism offered a two-pronged answer. Judaism had long placed stress on the development of Biblical law, in the same way that every people creates a huge mass of jurisprudence out of a basic code or constitution. When Vespasian wished to reward Rabbi Johanan Ben-Zakkai for his accurate prediction of the emperorship for the Roman general, the Rabbi asked for the preservation of "Yavneh and its scholars," realizing as he did that only through the sovereignty of its scholarship could his people survive.

Christianity, on the other hand, saw the challenge in the terms of faith. The Romans, having endowed their gods with the immoralities of paganism, were emulating them with unrestricted enthusiasm. Christianity spurned this world of the flesh and turned to the salvation of the soul, through belief in its Savior as the guiding force in human affairs.

Both faiths have undergone various phases of modification, but the basic motives and philo-

sophies—divinely-inspired faith and divinely-derived law, common to both but individually stressed —have remained the same and have thus functioned as the cornerstones of Western society.

Jerusalem, which saw the beginnings of the Judaeo-Christian civilization, has found its place in current history as the laboratory of the human spirit, for these critical times when materialism, both as a philosophy and as politics, is globally at high tide. Today Jerusalem is the center of both faith and learning, utilizing each facet to strengthen the other through numerous institutions dedicated to the twofold task.

Of these, more significant because of their universal impact, are the academies of Bible study which the faiths are maintaining. The Israel-American Institute of Bible Studies, sponsored by the Evangelical Free Church of Chicago, brings to Jerusalem for one or two semesters American professors of theology, students and graduates of its own Trinity Theological Seminary, as well as leaders in the field of religious education, who desire to round out their extensive studies with this personal experience in the Land of Learning. A center for theological studies sponsored by the Anglican Church is scheduled to open on the premises of the Cathedral of St. George in the Old City, offering additional courses in archaeology, historical geography, oecumenism, inter-curch relations, Near Eastern languages, Islamics and liturgies. There is also the notable Swedish Theological Institute, which trains students from Sweden, England, and other European countries.

The Pontifical Institute in Rome maintains a similar school in Jerusalem, to which students are sent in a continuous program. At the head of this school is the Rev. Fr. Robert North, S. J., a figure prominent among archaeologists no less than among theologians.

An interesting development that has evolved from this extensive program of Bible studies is the International Bible Contest. First conceived as a supplementary feature in the observance of Israel's tenth anniversary in 1958, the Contest turned out to be a major attraction (page 57). It is now scheduled as a triennial event, with the second to take place in October 1961. In the meanwhile it has given rise and impetus to many local Bible contests throughout the world.

* * *

Scholarship in Israel, however, is not confined to the Bible alone. Geographically an outpost of Western civilization, Israel is of necessity the repository of the educational heritage of that civilization, whether it be in the academic study of ancient tongues or in the vital research in nuclear physics.

Israel's foremost institution of higher learning, in the broad panorama of full general advanced scholarship, is the Hebrew University. Erected in 1925 on Mount Scopus, north of the city itself, the campus (now known as University City) was gradually moved to the western area, when the road to the previous location came into the hands of Jordan. What with a liberal sprinkling of foreign students in every class (pages 58/59), the University has a decidedly international flavor. A statistician can easily note on the campus, within the rather long hours of an ordinary day, a

Benedictine monk from the Netherlands, a Dominican Father from France, a Franciscan Father from Spain, and a French nun from Jerusalem itself.

The same international atmosphere prevails—albeit with fewer members of the clergy in evidence—at the Haifa Technion (Israel Institute of Technology). High-ranking among the world's centers of science education, the Technion has been expanding at a rate even faster than that of its sister institutions. On the wooded slopes of Mount Carmel and centered about the Winston Churchill Auditorium, a dozen faculties are probing into the secrets of science for the advancement of mankind. It is symbolic indeed that, not far from the spot where Prophet Elijah once challenged the cults of Canaanism with altar and sacrifice, the engineering skills of Israel are answering the drive of materialistic cults for domination of the Middle East.

* * *

No less intense in purpose and approach is the system of lower education. This system, expressed chiefly through the policy of compulsory education on the primary level which Israel adopted at the time of its establishment, is reflected in the lopsided portion of the country's budget earmarked for this purpose. But the results have justified the sacrifice. A survey of the Arab sector is an apt illustration. Whereas under the Palestine Mandate only one child out of every fifteen Arabs—adults as well as children—was attending school, today the ratio has risen to one out of every five. In comparison, the ratio is one to ten in Egypt, Iraq and Tunisia, one to seventy-five in Saudi Arabia.

The Israeli system of government provides for the separation of church and state. However, because of the specific nature of the Holy Land, the Government allows maximum latitude, within the framework of the law, for religious education in separate schools within its own system. Where schools are run by private religious groups the Government provides partial support.

Not all Christian groups, however, choose to avail themselves of Government aid. Protestant groups do not accept it because they consider this policy to be outside the framework of separation of church and state. Catholic opinion, on the other hand, holds that the amount of religious education in the Government schools in their communities is insufficient or, in the case of the secondary schools, non-existent. What with the current shortage of teachers, the educational scene is one of the Government's prime concerns.

Under the impact of the new attitude toward knowledge, certain changes have been taking place in other areas of communal life. In the rural districts, for example, it has stimulated the acceptance of the woman as an equal in social and cultural endeavors. Women's clubs have been formed in nine Arab towns and villages. In the area of international participation in educational and related programs, opportunities are extended to all citizens to represent their country. For example, five of the thirty-two young people sent by Israel to the international scouting convention in Greece were Christians, although numerically the Christian communities account for but three per cent of the total population.

Christianity has found yet another vehicle of expression in this field of education and public enlightenment. Literary works in Hebrew, written in some cases in that language by Christian theologians, can be seen on library shelves and in the bookshops with which the country abounds.

One of the more prolific authors in this field is Fr. J. M. Paul Bauchet, a French Carmelite who received his doctorate from the Hebrew University in 1949. Among the works which he has authored in Hebrew are *The Life of St. Dominic, The Story of a Soul* (the autobiography of St. Therèse de Lisieux), a *Book of Prayers* published in honor of St. Ignatius, and *The Gospel of St. Matthew.*

The "Dugit" publishing house in Tel-Aviv has been producing, in Hebrew translation, many works of interest to students of religious thought. Among these are *The Logic of Belief,* by Prof. David Alton Trueblood, C. S. Lewis' *Miracles,* and *The Reformation of the Sixteenth Century,* by Roland Bainton. The latter's *The Church of Our Fathers* has also been translated into Hebrew. A popular work is *Roger Williams; His Life, Work and Ideals,* by Charles S. Longacre.

It is stated in the Bible that "from Zion shall go forth law, and the word of the Lord from Jerusalem." It may well be that in the effective fulfilment of this statement lies the consummation of Isaiah's prophecy, when nations shall walk toward the kingdom of God on a carpet woven by learning and faith.

THE FIRST INTERNATIONAL TRIENNAL

BIBLE CONTEST

held in Jerusalem in 1958, as a feature of Israel's Tenth Anniversary observance

Miss Laura Cerutti
Italy

Ronald du Plesis
South Africa

Mrs. Myrtle Davis
U.S.A.

Paul Guilaumier
Malta

Mrs. C. J. W. Nieuland
Holland

Dr. Arcenio N. Figari
Uruguay

A discussion between classes

THE HEBREW UNIVERSITY, JERUSALEM

Priest and layman break bread together

A Christian Arab coed in the student lounge

"If ye hearken unto my words—"

Christian students from various lands listen to an Israeli colleague holding forth

Government agricultural school in the Christian village of Rama in Galilee

TRUTH FROM THE EARTH

From its very beginning the history of the Holy Land has been shaped and influenced by its geographic location. As the main overland route from the Euphrates to the Nile, this unique land has been, at one and the same time, the recipient and the disseminator of cultures.

The contributions which the Holy Land made to man's spiritual development in earlier centuries are recorded in historical writings. The physical evidence of this contribution, on the other hand, has been generally obscured by the weight of those centuries. Only in recent decades has archaeology answered oblivion's challenge, and is today bringing to light the material remains of this evidence.

Its achievement first came about through planned scientific undertakings on the part of institutions of learning abroad, who formed the expeditions and arranged for their financing. Since the founding of Israel such programs within its boundaries have proceeded with the cooperation of the Department of Antiquities and the Hebrew University.

Another factor, effective if not as scientific, has been the Government's program of housing and public works. Traces and remains of early cultures have been coming to light in the course of constructing roads, digging irrigation ditches, or clearing a field for planting. Not without truth is it said that, in the course of these projects, archaeologists and constructions workers are brothers under the surface.

* * *

Among the archaeological institutions engaged in such undertakings are the following:

American Institute of Pre-History
American Philosophical Society
American School of Oriental Research
British School of Archaeology
Colt Expedition
Conseil National des Reserches Scientifiques
Custodia della Terra Sancta
Deutsche Orient-Gesellschaft
Israel Exploration Society
Link Expedition
Oriental Institute, University of Chicago
Palestine Exploration Fund, London
Semitic Department, University of Leeds
Smithsonian Institute
University of Liverpool
University of Michigan
University of Pennsylvania Museum
Wellcome-Marsdon Expedition

THE NEGEV

The most challenging geographical area in Israel today is the Negev (South). For the most part a jagged desert veined with deep wadis (gullies), the Negev tapers down from Be'ersheva to Eilat on the Red Sea, site of Solomon's ancient seaport of Etzion-Geber. In area the Negev comprises some three-fifths of Israel's entire territory.

Early penetration into the Negev on the part of Christian settlers began, in what was obviously a disengagement from Roman rule, in the very first century. Christian towns and villages flourished there for the next five-hundred years. Abandoned, they were covered over by the drifting sands and thus they remained, out of sight, until recent years.

The successes which archaeology has scored in the Negev are based on two main factors. The first is the dry climate, which has preserved the ruins in excellent conditions—just as it has kept amazingly intact the renowned Dead Sea scrolls (page 92). The second factor is the rough terrain, which has made it difficult for marauders to cart away, for building purposes elsewhere, the stone blocks of which the ancient houses and churches had been constructed.

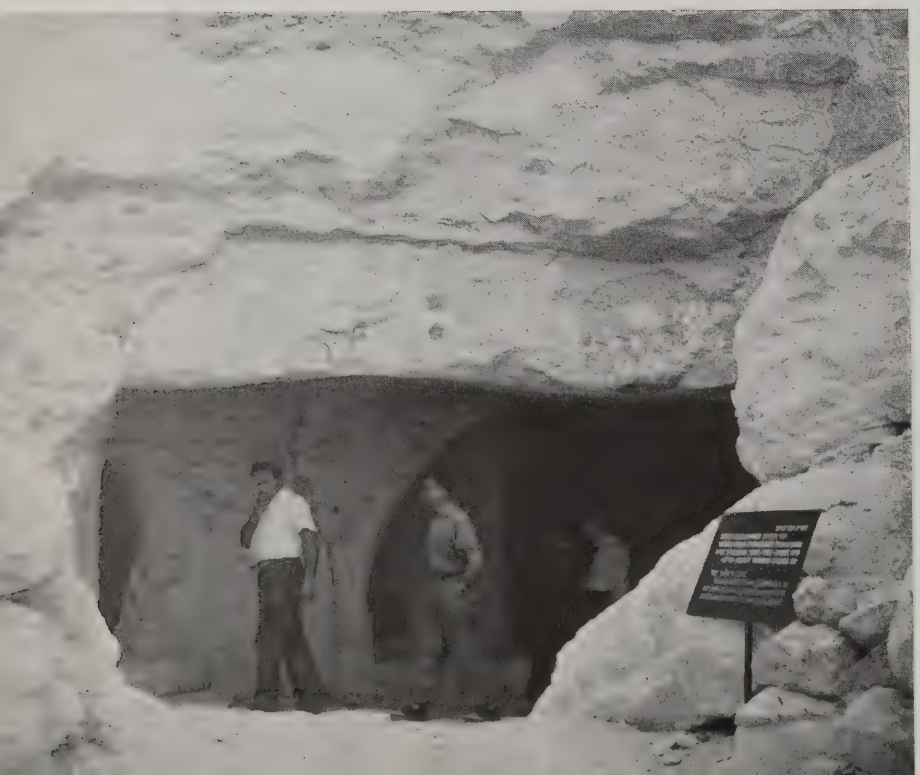
The considerable size of these early Christian population centers is indicated in the restored sites of Avdat and Shivta (Subeita). In Avdat, perched high on a hill and commanding a magnificent view of the area, the sands have been cleared away to reveal two churches, a monastery and a baptistry. In one of the cave-like Byzantine dwellings a wall painting depicts a Saint in the act of slaying a Serpent; a caption in Greek invokes the aid of heaven against envy and malice.

In Shivta the archaeologists found similar remains in an equally excellent state of preservation. The three churches now unearthed are among the finest examples of Byzantine architecture of the fifth and sixth centuries. The southern basilica is divided into nave and aisles by two colonnades and ends in three semi-circular apses. Nearby is the baptistry, with its monolithic font cut in the shape of a cross.

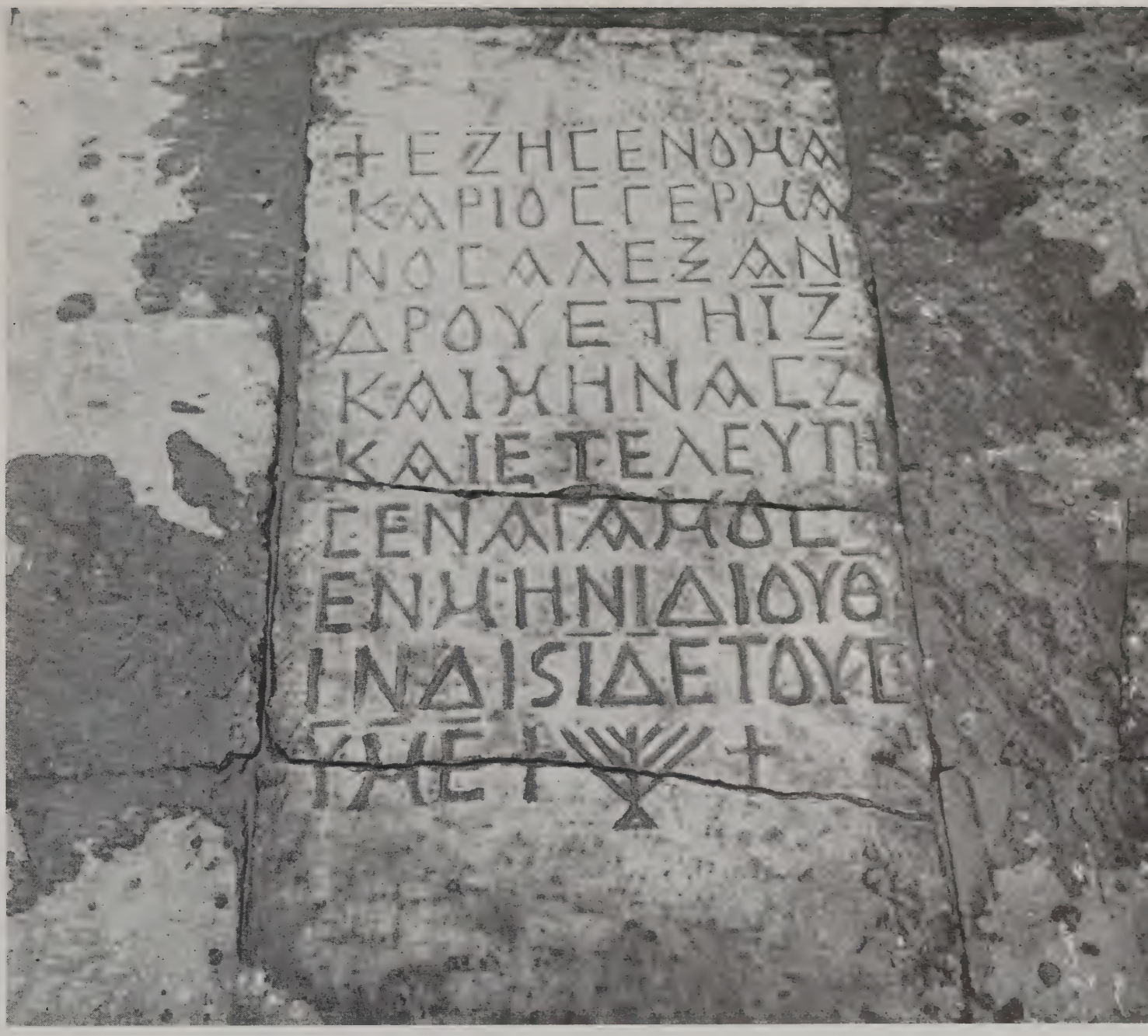
In and out of these reconstructed ruins hundreds of tourists wander about, picking up a souvenir here and there—and wondering who had handled it before them, some sixty generations earlier.

Byzantine basilica dug out of the sand at Subeita in the southern Negev

Byzantine basilica at Avdat



Cave of the Saints, Avdat



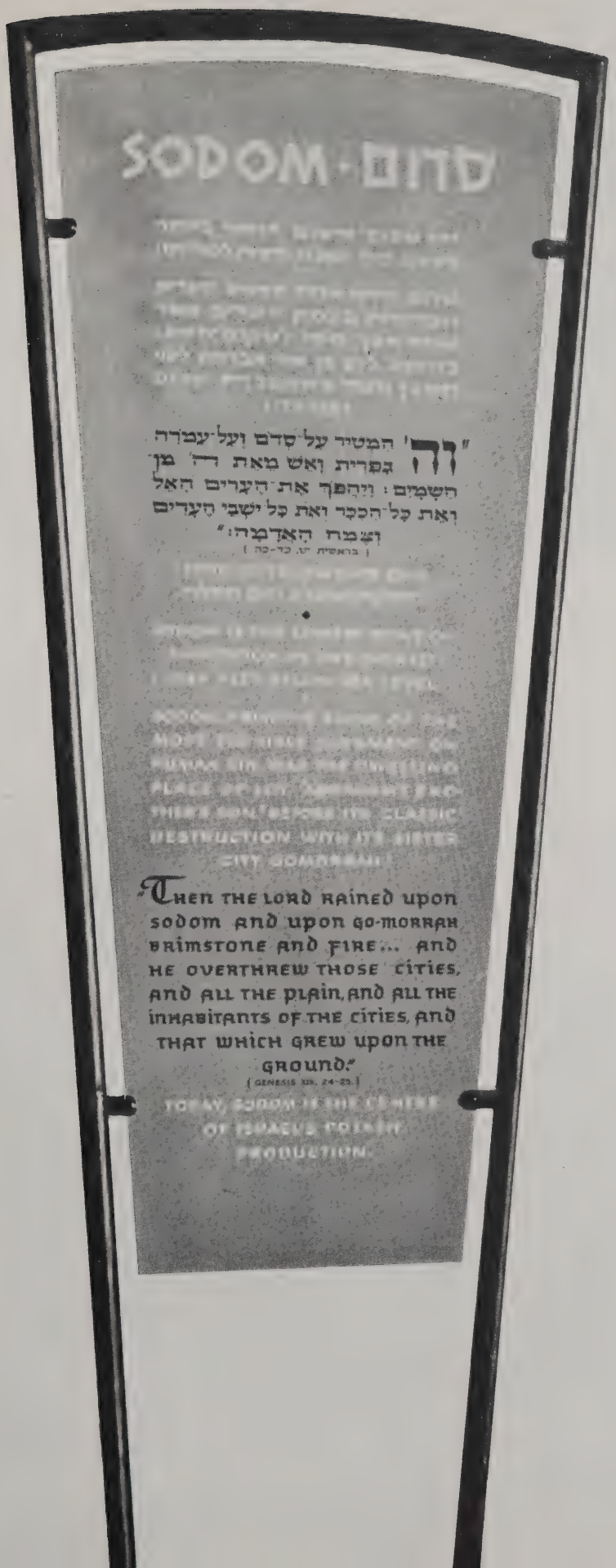
Unearthed at Avdat, an inscription in Greek in which both the cross and the seven-branch candelabrum are evident

OF ANCIENT DAYS

No one who has read the Old Testament with more than passing interest can overlook the place of the Negev in the early history of the Promised Land. And truly, in awe-inspiring grandeur, the Negev sets a fitting stage for those events that tell the story of the Hebrews' peregrinations from Egypt to Canaan. The Beduins, roaming the Negev stretches from one patch of grass to the next, can easily be mistaken for the stragglers of that great multitude, a prey for the Amalekites.

A smooth asphalt road now cuts across the Negev waste, through Paran and the Wilderness of Zin, parallel to the 'Araba and the hills of Moab. The tourist in the sightseeing bus, or soaring overhead in a plane, comes in sight of Scorpion Pass and sees the expanse before him in an awesome revelation. He has but to close his eyes and he will hear, above the hum of the engine, the tread of scores of myriads of feet, wearily grinding out forty years of wandering. Down below there appears a small straggling group and, in their midst, something dangling from a pole. Aren't they the twelve spies, sent by Moses "to see the land; is it good or is it bad"?

The wilderness of Paran, where the Israelites wandered on their way to the Promised Land


SODOM · סדום
"Then the LORD rained upon Sodom and upon Go-morrah brimstone and fire... and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."
(GENESIS XIX. 24-25)

One of the numerous road signs, marking sites of historic importance

"Sodom and her daughters shall return to their former estate"

Copper plant at Timna, scene of Solomon's mines

Eilat by the sea, where Solomon's fleet was stationed

THE CRUSADER KINGDOM

In the eleventh century news reached Christendom that Caliph Hakim was persecuting the Christians in the Holy Land. When it was further reported that the Moslem ruler had despoiled the Holy Sepulchre, Pope Urban II issued a call for action.

The response was immediate and widespread. Even before the main army of the Crusade became organized, groups of peasants from many communities began moving southward, toward the narrow strip of water which separates Europe from Asia. Prompted by adventure as well as piety, these bands came in conflict with the countries through which they passed. Their numbers were steadily whittled down by these encounters. Long before they came within sight of their goal, few were left undispersed.

In the meantime the Crusaders were being rallied by a group of nobles. At their head were Godfrey of Bouillon and his brother Baldwin, later known as Baldwin I of Jerusalem. In 1907 they moved from Constantinople across into Asia Minor. After two years of battle with the Moslems they succeeded in capturing Jerusalem. There they established the Latin Kingdom of Jerusalem and installed Godfrey as Defender of the Holy Sepulchre. After his death the following inscription was placed on his tomb: "Here lies the famous Duke Godfrey of Bouillon who won this whole land for the Christian faith. May his soul reign with Christ. Amen."

The Moslem rulers did not concede possession of the land to the Crusaders. By 1147 the situation was so critical that the Second Crusade was launched. The Crusaders were able to entrench themselves at 'Akko (Acre), but otherwise little headway was made. Jerusalem itself fell before Saladin in 1187. His victory brought about the Third Crusade, but this attempt was frustrated by dissention within its own ranks. Richard I of England finally made a truce with Saladin in 1192. The Christians were allowed to retain the port city of Jaffa and a narrow strip along the coast, plus the right of free access to the Holy Sepulchre.

Other crusaders were to follow in rapid order, since the truce did not hold. Acre, after changing hands several times, finally fell to the Moslems in 1291, and the Latin Kingdom of Jerusalem came to an end.

In the history of Western civilization the Crusader epic has played a role much more important than the temporal results which it achieved. It served to link the West with the East in many ways. It stimulated the growth of commerce and the exchange of geographical knowledge, thus opening the door for the centuries of communication that came later.

The period of the Crusades, marked as it was by the extensive building of fortifications in the Holy Land, also preserved some of the most impressive mementoes of early Christianity in the area. These military bases were of necessity erected in strategic locations, but the sites chosen invariably had some religious significance as well. Caesaria (*Caesaria Maritima*), founded in 22 B.C. by Herod the Great in honor of Caesar Augustus, is an outstanding example. Here Peter baptized the centurion Cornelius. Here Paul was imprisoned, and from its port he set sail for Rome.

From about 200 to 451 Caesaria was the seat of the bishop with authority over the entire church of Palestine Prima. Alexandria-born Origen taught there in the middle of the third century. Eusebius, bishop of the city in the fourth century, was the author of *Onomasticon*, an important research work on the geography of the Holy Land. Eusebius may well have been a frequent user of a library, unearthed in 1960.

The Crusaders restored Casearia to its glory of former days. Under Baldwin I, who freed the city from Arab rule with the help of the Genoese fleet, they built a rampart about the city which they sourrounded with a 30-foot moat traversed by sturdy bridges. These formidable fortifications were originally built by Louis IX of France, and are being partially restored by the Government.

In Caesaria the Crusaders are said to have come upon the Holy Grail (Sacro Catino), famous in many a ballad as the crystal cup which was first used at the Last Supper and then by Joseph of Arimathea to collect drops of blood from the body of Jesus.

(Continued on the next page)

On the seacoast at Athlit, north of Caesaria, the remains of Castra Peregrinorum (Castle of the Pilgrims line the curving shore

A battlement of the Athlit castle, overlooking the Mediterranean

Following the fall of the city, the Crusader buildings and fortifications fell prey to stone-robbers. Marble facings, friezes, pillars and statues weer dismantled and hauled off to build whole villages elsewhere.

But there is still much left to be uncovered. A tractor operator levelling a patch of ground south of Caesaria felt his machine nudge something solid out of the earth. It was a marble statue of Christ, and, in his arms, a lamb.

Montfort, erected in 1226 to protect Acre, was the headquarters of the Teutonic knights, who called it Starkburg

St. John's Crypt, Acre

The City of Acre

THE HOLY PLACES

In Israel the sites that are sanctified by Christian tradition are among the most significant landmarks of the faith. Each is a spiritual guidepost, leading the true believer along the path which centuries of history had fashioned for all future generations.

The origins of Christianity in this land are for the most part in Judah and in Galilee. For the Christian they constitute a spiritual domain which he shares with every other member of his faith as well as with the other faiths for whom this is hallowed ground.

Since the Moslem faith did not come into existence until the seventh century, the holy places of the early period, as uncovered through archaeological findings, belong either to Christianity or to Judaism. In the case of Christianity, because the preaching of the Gospel took place, after the founding of the faith, in other lands rather than in Palestine, the earliest remains in the land are the great memorial buildings of Constantine of the fourth century.

Only traces of earlier church architecture can be found in the structures of later periods. In antiquity the centrality of the place of worship, as the abode of the deity, was in the holy of holies (sanctum sanctorum). This chamber was simple of design; whatever decorations were included invariably found their place on the exterior. With later forms of worship this arrangement was basically modified. The centrality of the place of worship was shifted to a spacious chamber, well-lit in order to enable the worshippers to read the prayers as well as to see the preacher. The decorations themselves also underwent changes in concept from one period to the next.

In general, the structural development evolved from the simple martyry (shrine in memory of the martyrs) of the fourth century to the spacious basilica type predominant throughout the Byzantine period, with the broad nave ending in a circular domed projection (apse), and flanked by colonnaded aisles. Like the cathedral excavated at Susitha (Hippos), east of the Sea of Galilee, the church was built usually in the center of the town.

The character of the church service also influenced the design in use during the Byzantine period. One of the main features of this design was the clearcut separation, by the erection of a chancel screen around the altar, of the altar area, accessible only to the priests and their acolytes, from the rest of the premises. This feature is shown prominently in the excavation of a church at Evron, one of the earliest in the country (a mosaic supplies the exact date—452).

The Evron mosaic, incidentally, displays an inscription with the Hebrew letter *Yod* appearing in a series of three. Since the *Yod* is the first letter of Hebrew word for God, this repetition probably denotes the Holy Trinity. Another interesting item revealed by the same mosaic is the complete absence of the sign of the cross in the design, no doubt in accordance with the edict issued in 427 which forbade the presence of the sign where it would be underfoot. Another mosaic, the date of which has been fixed as of the year 415, on the other hand abounds with this symbol.

Aside from the buildings of Constantine the only Christian edifice of the Roman period left standing is at Mazor, near Jerusalem. Generally regarded as having originally been a mausoleum built by a

Roman nobleman for his family, this structure escaped destruction because later generations associated it with John the Baptist. The significance of this structure is such that the Department of Antiquities has posted a permanent guard on the premises.

Not far from Mazor is the town of Lydda, or Lod, home of Eneas whom St. Peter cured. Lydda is also the reputed birthplace of St. George, patron saint of England. On the seacoast to the west, in Jaffa, is the site of the ancient dwelling where St. Peter raised the worthy Tabitha from death for her generous help to the early Christians.

None of these towns rivals the glory and majesty of Jerusalem. This eternal city, born into history as Jebus, capital of the tribe that bore that name, became David's capital three thousands years ago (Second Samuel 5, 6–9). More than thirty times in as many centuries it witnessed armed conflict within its walls, and often it was threatened with decisive destruction. Yet today, even though the world about it is like the shifting sands, Jerusalem is like the stone-ribbed hills on which it stands.

The geographic entity of Jerusalem was disrupted as the result of the 1948 fighting and the subsequent terms of the Armistice, with the Old City and its sacred sites passing into the hands of the Jordanian authorities. Both sides, however, honor the privilege and the right of all Christians to cross from one part of Jerusalem into the other.

In the Old City the Church of the Holy Sepulchre dominates the Christian quarter. Inside the Church are several chapels, each marking some momentous event in the birth of the faith. From the Church and the hill of Golgotha on which it stands runs the Via Dolorosa, leading to the Praetorium (the Roman Hall of Judgment) and marked by the fourteen stations at which Jesus paused on his way to the crucifixion. Beyond is Bethany, which tradition associates with Christ's ascent to heaven.

Also in Jordanian territory is Bethlehem and the Church of the Nativity, built over the grotto where Jesus was born. Until 1955, when the arrangement was terminated by Jordan, a Christmas Eve consular pilgrimage was conducted from the Y.M.C.A. building in Jerusalem to the sacred site in Bethlehem.

On the east, in Israel and hard on the border between the Old City and the new Jerusalem, is Mount Zion, symbol of steadfastness through faith ("They that trust in the Lord like Mount Zion shall not be moved but shall abide forever"). Here are both the reputed memorial tomb of King David, and, in an upper story of the same building, the Cenacle, site of the Last Supper of Jesus and the disciples (Mark 14, 13 and Acts 2, 1–4). Nearby, on the highest point of the Mount, is the Church of the Dormition, built on the spot where Mary fell into eternal sleep. In the crypt of the Church, surrounded by eight beautiful altars donated by as many lands, is her statue in repose.

To the south, where the road to Bethlehem winds out of the city and Israeli territory, is the Vale of Repha'im, scene of a decisive victory that David scored over his traditional foes, the Philistines (Second Samel 5, 17–25). On a plateau above it rises the Church of St. Simeon (Luke 2, 25–30). To the west is 'Ain-Karem and the Church of St. John the Baptist, built over the grotto where the "fore-runner of the Lord" was born.

Uninterruptedly the sacred sites continue beyond Jerusalem. To the west lies the flourishing Arab village Kiryat el-Anab ("Village of Grapes"), better known as Abu Gosh, named for an old but vigorous sheikh who terrorized the countryside a century ago. At the entrance to Abu Gosh is a Benedictine monastery (page 91), with its three-apsidal church. Dating back to the Crusades this edifice was evidently constructed on the ruins of an old Roman fort, for on one of its nether stones an inscription was found indicating that a detachment of the Tenth Legion had been quartered there. Through a subterranean chamber there still flows the spring of fresh water which undoubtedly delighted many a weary pilgrim in centuries past.

Of an entirely different mold and mood is the only city in Israel that attracts as many pilgrims as ascend to Jerusalem. This is Nazareth, the "sleeping beauty of Galilee," still under the spell of the spiritual enchantment which history had woven about it twenty centuries ago. Always abounding with pilgrims, Nazareth today has a native population of some twenty-five thousand, and from among its citizenry come many of Israel's Christian lay leaders, including members of the Knesset (parlia-

ment, literally "assembly"). Its growth has earned for it the distinction of supplanting Tiberias as the county seat.

Nazareth's bid to combine the spiritual with the practical is also noteworthy. It has made important progress in light manufacture and craftsmanship. The new Church of the Annunciation, for example, is being built with local labor and materials, although the decorations—sculptures, paintings and mosaics—will be done by artists from all over the world.

Nearby is the Church of St. Joseph, where the carpentry shop is said to have stood. The altar inscription in Latin says: *"Hic erat subditus illis*—Here he bacome subject of them." Close by, in a lane near by the market place, is the synagogue (page 82) where Jesus is said to have come to pray and to read from the Book of Isaiah. At the Grotto of the Annunciation, believed to have been the home of Joseph and Mary (Luke 1, 26–38), careful excavations are being conducted in search for more information about this period in history.

TWO JOURNEYS TO JERUSALEM. London, Printed for Nath. Crouch, at his Shop at the Bell in the Poultery near Cheapside. 1683.

(From the Introduction)

... In this Land, especially in and about *Jerusalem,* there are many Stately and Magnificent Buildings, as Namely *Mons Demus,* and the Castle of the *Jebusites,* into which King *David* brought the Ark of the Lord, where it remained till *Solomons* Temple was Finished. The remainders and Ruines of these Buildings, are yet to be seen to this Day; yea, it is said, that in the very place, the Lord Christ Eat the *Paschal* Lamb with his Disciples: There are also to be seen, the Sepulchers of King *David,* and other Kings of *Juda:* there stood also the House of *David,* which yet retaineth the name of *Davids* Tower. Upon Mount *Moria* are yet to be seen some remainders of *Mello.* Above all, we must call to mind the most Excellent and Beautiful Temple of King *Solomon,* upon which One Hundred and Fifty Thousand Men wrought Seven Years continually, till it was Finished. The Glory and Magnificence thereof you may read in the Scripture. The Temple of the Sepulcher at the first Building was highly reverenced by the Christians of those parts, and even until this Day it is much resorted to, both by Pilgrims from all parts of the Romish Church, and also by divers Gentlemen of the Reformed Churches ... whosoever is admitted to the sight of this Sepulcher, payeth nine Crowns to the *Turkish* officers: so that this Tribute is worth to the Grand Seignior, Eight Thousand Ducats Yearly.

There follows the "strange and True Account of the late Travels of Two English Pilgrims," H. T., the author, and his companion, a Mr. John Burrel, who came to the Holy Land from Cairo.

... The next day being the 24 in the morning, I with other *Christians,* set toward *Jerusalem,* and the great Caravan went their way to *Damasco,* but we pitched short that night at a place call'd in Arabian *Cudechelanib, being* 16 miles from *Hebron,* where the Sepulchre of our father *Abraham* is, and 5 little miles from *Jerusalem.* From thence departing in the morning being our Lady day in Lent, and 9 of the clock before noon, I saw the City of *Jerusalem,* when kneeling down, and saying the Lords prayer, I gave God most hearty thanks for conducting me thither, to behold so holy a place with my eyes, whereof I have read so often before. Coming within a furlong of the gates, I with my companion Mr. *John Burrel,* went singing and singing and praising God, till we came to the West gate of the City, and there we stayed, because it is not lawful for a Christian to enter unadmitted. My companion advised me to say that I was a *Greek,* onely, to avoid going to Mass: but I not having the *Greek* tongue, refused to do so, telling him even at the entry of the gate, that I would neither deny my Country nor Religion, whereupon being demanded who we were, Master *John Burrel* (answering in the *Greek* tongue) told them that he was a *Greek,* and I an Englishman. This gave him admittance to the *Greek* Patriark, but I was seized on and cast in prison, before I had stayed a full hour at the gate, for the Turks absolutely denied that they had ever heard either of my Queen or Country, or that she paid them any tribute ...

With the help of a chance acquaintance from Egypt, plus payment of "the charges of the prison," H. T. was finally released. Despite his sharp antipathy toward the "Romish Church" he consented to accompany the *Pater Guardian* and the Friars to the Chapel of the Monastery, where he listened to the Sermon, albeit without either enthusiasm or positive conviction.

... The first place that the Friars shewed us, was unto a chamber where our supper was prepared: there we fed somewhat fearfully in regard that strange Victuals have as strange qualities: but committing ourselves to God, & their outward appearing Christian kindness, we fell to heartily, supt very bountifully, and after (praising God) were lodged decently ...

On the following day the Pater Guardian appointed "seven Fryars and a Trouchman" to show the two Englishmen around Jerusalem.

... The first place that the Friars shewed us, was the place Judicial next to the house of *Veronica Sancta:* and demanding of them what Saint that was, they told me it was she that did wipe our Saviours face, as he passed by in his agony.

Descending a lower in the same street, they shewed me the way which our Saviour Christ went to crucifying, called by them *Via Dolorosa.*

Then on the right hand in the same street, I was shewen the house of the rich glutton, at whose gate poor despised *Lazarus* lay.

Holding on our way down this street, we came to a turning passage on the left hand, whence they told me *Simon Sirenus* was coming toward the *Delorous way,* when the Souldiers seeing him, called him and compelled him against his will, presently to help our Saviour to carry his Cross ...

On the third day, the Englishmen hired mounts for themselves and their eight guides and proceeded to *Bythinia.*

... By the way as we rode, they shewed the place of the fruitless fig-tree, which Christ cursed: next, the Castle of *Lazarus,* that *Lazarus* whom Christ loved so well ... from whence passing on, they shewed the place where our Saviour raised *Lazarus* from death, after he had layen three daies in the ground, and where he was buried afterward when he died.

This place hath been notably kept from the beginning and is repaired still by the Christians: but yet in poor and very bare sort ... From hence we came to Mount *Olivet,* where they shewed the place *Benedicta* of the Virgin *Maries* Annunciation: and ascending to the top of the mount we saw the place of our Saviours Ascension: At the sight whereof we said our prayers ... This is the very highest part of Mount *Olivet,* and hence may be discerned many notable places: as first, West from it is the prospect of the new City of *Jerusalem:* South-west from it, may be seen the prospect of Mount *Sion,* which is adjoyning to new *Jerusalem:* also in the valley between *Sion* & the Mount where I stood, I saw the Brook *Cedron,* the Pool *Silo,* the Garden wherein our Saviour prayed, the place where afterward he was betrayed, and diverse other notable things in this valley of *Gethsemanie:* as the tomb of *Absolon,* King *Davids* son, the tomb of *Jehoshaphat,* and others ... we came to our Ladies Church, wherein is her Sepulchre, and the Sepulchre of her husband *Joseph,* with the Sepulchre of *Anna,* and many others in that Church.

This Church standeth at the foot of Mount *Olivet,* and was built (as they say) by *Helena* the mother of *Constantine* the Great: Here the Friars went into the Virgin *Maries* Sepulchre, and there either said Mass or Prayers while we in the mean time went to dinner.

After a tour of the holy places on Mount Zion the group went on a short trip to Bethlehem and the Church of the Nativity.

Hence went we presently back to *Jerusalem* entring the gate at four a clock afternoon, and at five the Turks let us into the *Sepulchra Sancta,* each of us paying nine pieces of Gold for our entrance.

No sooner were we in, but they locked the gates, so there I stayed till 11 of the clock the next day, and then came we forth: Now follows what I saw in *Sepulchra Sancta.* First I observed hanging without the gate, at least 100 lines or strings, and in the gate is a great hole, whereat a little Child may easily creep in: whereof demanding the reason, they told me that the hole served to give Victuals at, for them which lie within the Church, which are above 300 persons, men and women, all Christians, and there they live continually night and day, and can have no passage in or out, but when

(Continued on page 96)

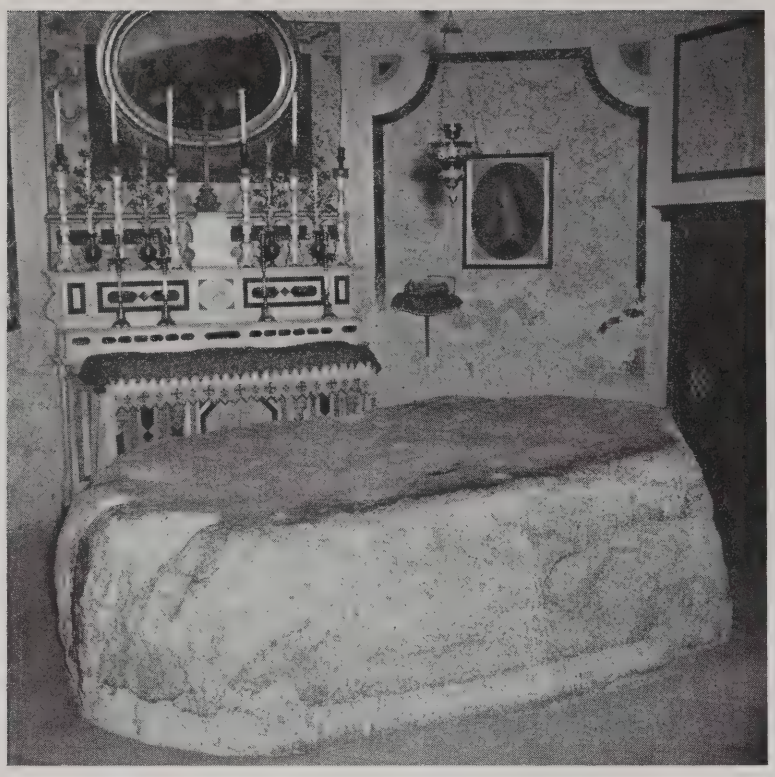
A peaceful scene in Kefar-Kana (Village of Cana). Franciscan church is at center

The Jar of the Miracle of the Wine and Water, in the Franciscan church at Cana

"There was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus and his disciples were called to the marriage. And when they wanted wine, the mother of Jesus said unto him: 'They have no wine.' And there were set there six water-pots of stone after the manner of the purifying of the Jews. Jesus saith unto them: 'Fill the water-pots with water . . .' When the ruler of the feast had tasted the water that was made wine . . . the beginning of miracles did Jesus in Cana" *(John, 2)*

The mosaic in the ancient Church of the Multiplication of Loaves and Fishes, Tabgha

"He saith unto them: 'How many loaves have ye?— go and see.' And when they knew, they said: 'Five and two fishes.' And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to set before them, and the two fishes divided he among them all. And they did all eat and were filled. And they took up twelve baskets full of the fragments and of the fishes" *(Mark 6, 34)*



In a small Franciscan church in Nazareth is this rock, Mensa Christi (Table of Christ, Tabula Domini), at which Jesus is said to have sat and dined with his disciples after the resurrection. Mensa Christi Church is observing its centennial this year

By the side of the road leading from Nazareth to Tiberias is Mary's Well (Virgin's Fountain). Over the spring, at the spot where the Archangel Gabriel is said to have appeared to Mary, is Gabriel's Church (Greek Orthodox).

The Synagogue-Church in Nazareth

"And he came to Nazareth where he had been reared; and, as was his custom, he went into the Synagogue on the Sabbath day . . ."

Church of the Virgin Mary, overlooking the Sea of Galilee

"And Jesus, walking by the Sea of Galilee saw two brethren, Simon called Peter and Andrew his brother casting a net into the sea, for they were fishers. And he saith unto them, 'Follow me, and I shall make you fishers of men.' And they straightway left their nets, and followed him." *(Matthew 4)*

Ruins of the synagogue at Capernaum (Kefar-Nahum), by the Sea of Galilee

"And they went into Capernaum, and straightway on the Sabbath day he entered into the synagogue and taught. And they were astonished at his doctrine, for he taught them as one who had authority"
(Mark 1, 21)

Mount Tabor, scene of Barak's assault on the Canaanites under Sisera, is in Christian tradition the Mount of Transfiguration.

"And after six days Jesus taketh Peter, James and John his brother and bringeth them up into an high mountain apart. And he was transfigured before them; and his face did shine as the sun, and his raiment was white as the light." *(Matthew 17)*

Beyond and below Mount Tabor is the Vale of Jezreel.

A close view of the Franciscan basilica on the Mount of the Transfiguration. In front of it are ruins from the Roman period.

The village of 'Ein Karem, birthplace of John the Baptist

"Hic Praecursor Domini est" — "Here the Forerunner of the Lord (Christ) was born"

The Coenaculum (Cenacle), the Hall of the Last Supper, on the crest of Mt. Zion, one of the holiest places of Christendom

The Church of the Beatitude, with the Sea of Galilee in the background

Mount of Precipitation

Entrance to the Monastery at Abu Ghosh (page 47)

THE DEAD SEA SCROLLS

WHAT do the scrolls look like? How have scholars arrived at their estimate of the scrolls' age?

Varying in size from the small *Habakuk,* 141 cm. long and about 13 cm. high, to the more than seven meter length and approximately 25 cm. height of *Isaiah,* the scrolls are all written in ink on the hairy side of pieces of leather. The script varies but is generally neat and readable; mistakes were carefully corrected by the scribes who inserted missing letters above the words they belonged in, or deleted unnecessary letters by writing a dot above and below them. The various sheets of which each scroll is composed, are sown together with threads of flax. On each sheet there are a number of distinct pages or columns, separated by vertical lines. Chapters are set off by blank lines. The pages were ruled horizontally by a sharp-edged metal stylus, and the letters all hang from the tops of these parallel lines. There are about thirty lines in each column. Dampness and vermin have affected all the scrolls in varying degrees, and there are pages which have been read only by the aid of infra-red rays and others which are regrettably unrestorable. Thus far, though hundreds of scraps of other scrolls, largely books of the Bible, have been found in the first Qumran cave and ten others near it, these seven remain the only major texts, except for two curious copper scrolls which were opened in Manchester and found to contain what seem to be lists of hidden treasure.

Submitted to the Carbon 14 test which establishes when organic matter ceased to live, the cloth wrappers of the scrolls were demonstrated to date back to some time between the first half of the second century B.C. and the first half of the third century A.D. The script of the scrolls was clearly similar to that on inscriptions dating to the end of the Second Commonwealth.

The paleographic evidence thus narrows down the larger time range suggested by the Carbon 14 test. A further bit of evidence in the same direction is the date of the hundreds of coins found in ancient ruins at a distance of 400–500 meters from the caves. These coins are from the first century B.C. and the first century A.D. up to 70 A.D. The ruins, long called Khirbet-Qumran, are strewn with potsherds of the same type as the scrolls jars. Careful, recent archaeological investigation demonstrated the extreme probability of the ruins having once been a communal building—complete with kitchen, living rooms, writing rooms, workshops, even a pool—inhabited presumably by the same people who stored their books in the nearby caves. The dates of coins found in a layer of ashes make it clear that the building was destroyed in the Judean revolt of 70 A.D. It is logical to assume that in their flight from the Romans the inhabitants hid their books in the caves and that 70 A.D. represents the last possible date by which the scrolls were copied and hidden.

When were they composed? The answer to this question cannot of course be precise and must vary from scroll to scroll. Two of them, being manuscripts of the *Book of Isaiah,* were obviously composed hundreds of years before they were copied and put into the jars. The other five clearly seem to reflect the atmosphere and problems of life in the land of Israel at the turn of the last century before the present era and the beginning of the first thereafter—a crucial period in the history of the human race.

The *Isaiah* scrolls bring us closer to Bible origins than men have been for many centuries. Both antedate the standardized traditional text and reveal a number of interesting variations on it which will be helpful to scholars. On the other hand, they are so close to it, by and large, that the authority and antiquity of the traditional text are demonstrated.

One *Isaiah* scroll was poorly preserved; the next to the last sheet is the only one that has remained whole, while only fragments of other sheets remain. Yet bits of as many as thirty-eight various chapters of Isaiah appear in the scroll. The other contains all sixty-six chapters of *Isaiah* and consists of seventeen leather sheets. There are two tears in it which were carefully repaired, apparently indicating that the manucript had been much used.

The Bible was more than a sacred legacy to these men of two thousand years ago. It was a living force, whose words had a bearing upon their own problems. One of the scrolls has been given the name of the *Habakuk Commentary* because it is

an attempt, of a type hitherto unknown, to interpret the words of the prophet as applying to events in the lifetime of the author of the commentary. Later searches in the Qumran caves have revealed fragments of other works of the same kind—commentaries on Psalms, on Nahum and other minor prophets.

The author of the *Habakuk Commentary* quotes the first two chapters of the prophet verse by verse, adding after each his explanation of their "hidden interpretation" in terms of his own time. He thus incidentally provides us with a Biblical text approximately a thousand years older than any extant copy of the prophet. Habakuk's fearsome Chaldeans, possessing themselves of "dwelling places that are not theirs" and fattening on the spoils of nations, are interpreted as being the "Kittim" of the writer's time, who came from over the seas and threatened all lands. The Chaldeans, according to the Biblical text, are fishers of men, catching them in their net: "therefore they sacrifice unto their net and burn incense to their drag." This, the scroll refers to the fact that the Kittim "sacrifice to their standards, and their weapons are the object of their worship." It will be remembered that the Romans worshipped their standards—a parallel which reinforces the belief of many scholars that the Kittim here and in other scrolls are to be identified with the Romans, the menacing enemy of the Second Commonwealth in its final days.

The coming of the Kittim will serve to punish and despoil "the last priests of Jerusalem who gathered wealth and loot from the spoil of the peoples." The figure of one Wicked Priest, in particular, appears and reappears in this scroll and is to be met in a number of the others. Chapter II of *Habakuk* becomes the framework for a detailed attack on this Priest who was pure of heart when he first took office "but when ruled over Israel . . . he abandoned God" and persecuted the Teacher of Righteousness and his followers, trying to destroy him on his Day of Atonement.

The struggle between Jerusalem and its military enemies; the struggle between the Wicked Priest of Jerusalem and "the elect ones of God," led by the Teacher of Righteousness—these two are themes of paramount importance running through three other scrolls, the *Thanksgiving Hymns* and *The War of the Sons of Light against the Sons of Darkness,* and the third entitled *The Manual of Discipline.* The Hymns, for all their stylistic resemblance to the Biblical Psalms, differ from them in that they are solely the expression of one individual's sorrows and prayers and relation with God. That individual feels that he has been appointed by God to be a "banner for the righteous and interpreter of knowledge"; he is clearly a teacher with many disciples. Persecuted by enemies who are "interpreters of lies and prophets of guile," driven by them from his country, the righteous teacher can continue to live and work only because God helps him.

Hints of a doctrinal struggle embracing opposing groups of people show through the intensely personal atmosphere of the *Thanksgiving Hymns.* It seems evident that one faction was led by powerful, entrenched interests and that the other, to which the writer belonged, was subject to persecution because of its attitudes. The very constitution and manner of existence of the latter comes to life for us in one of the scrolls first published by the scholars of the American School of Oriental Research—the extraordinary sectarian code called "Serekh ha-Yahad," the rule of the together—or community *(The Manual of Discipline).*

This disciplined communal life startlingly resembles the detailed description Josephus Flavius in his *Wars of the Jews* gives the Essenes, that mysterious, late Second Commonwealth sect, with which the early Christians seem to have had affinities. It does indeed seem that in these Dead Sea Scrolls we have come into direct contact with these pious and dedicated Jews of old who fled the cities for secluded communities of their own. Previously most of the information extant about the Essenes was derived from secondary sources: Josephus, Philo and Pliny. It is notable that Pliny definitely states that they lived "on the west side of the Dead Sea," above "the town of Engedi." The Scrolls have, in a word, brought the Western world a vivid, totally new and vastly enlightening picture of the moral and spiritual climate in Palestine on the eve of the development of Christianity.

(Condensed from "The Dead Sea Scrolls," published by Antiquities of the Holy Land, Jerusalem.)

CHRISTIAN HOSPICES IN ISRAEL

JERUSALEM

THE JERUSALEM Y.M.C.A., King David Street, P.O.B. 294
Young Men's Christian Association (U.S.A.), Protestant (officially classified as a "Tourist Hotel," Grade B)

ST. ANDREW'S HOSPICE, near Railway Station
(British) Church of Scotland

ST. CHARLES' HOSPICE, German Colony
Orden des St. Karl Borromaeus (German) Roman Catholic

SISTERS OF NOTRE DAME DE SION, Ein Karem
(French) Roman Catholic

SISTERS OF THE ROSARY, Gershon Agron Street
(Arab Israeli) Roman Catholic

NAZARETH

MONASTERE DES PRETRES DU SACRE-COEUR DE JESUS DE BETHARRAM
(French Carmelite) Roman Catholic

TERRA SANCTA, Tel. No. 30
(Italian) Roman Catholic; for Catholic clergy only

ST. CHARLES BORROMAEUS MONASTERY
(German) Roman Catholic

SCOTTISH HOSPITAL
(British) Protestant; for British only

GREEK-CATHOLIC THEOLOGICAL SEMINARY
(Arab Israeli) Greek Catholic; available during school holidays and summer

MOUNT TABOR

CONVENTO FRANCESCANO DELLA TRANSFIGURAZIONE
P.O.B. 16, Nazareth
(Italian) Franciscan-Roman Catholic

TIBERIAS

OSPIZIO MONTE DI BEATITUDINE, Mount of Beatitude near Tiberias (P.O.B. 87)
(Italian) Roman Catholic

PENIEL-BY-GALILEE ("Dr. Harte's"), on the shore of the Sea of Galilee near Tiberias (P.O.B. 87)
Young Men's Christian Association (U.S.A.) Protestant

SCOTTISH HOSPICE
(British) Church of Scotland

HAIFA

GERMAN HOSPICE, 105 Jaffa Road
(German) Roman Catholic

GERMAN HOSPICE, 3 Megiddo Street, Tel. 81274
(German) Roman Catholic

YOUTH HOSTELS

As a member of the International Youth Hostels Association, Israel maintains thirteen such establishments throughout the land, with accommodations for some 1,200 young travelers. Priority is given to members of the local and the international Associations.

In 1954, the first year of Israel's membership in the IYHA, only 219 of 21,417 lodgings were from abroad. Five years later the number rose to 10,560 of a total of 94,118.

The purpose of the hostels is to provide a base for the young travelers, as they conduct hikes in the scenic regions in which the hostels are located, to learn about the fauna and flora, land reclamation and conservation, forestry and waterways—all under the supervision of expert guides and teachers. The hostels also house libraries and exhibits on these subjects.

For further information: Israel Hostels Association, P.O.B. 1075, Jerusalem.

TWO JOURNEYS TO JERUSALEM

(From page 76)

the Turks open the gate for some Pilgrim: which hapeneth not sometimes in 14 daies: wherefore these Christian Lodgers in the Church have their whole houshold there, and boarded lodgings built for them.

The strings hanging at the gate, have each one a Bell, fastened at the lodgings, and where their servants (which are without) bring them any meat, each rings the Bell belonging to his houshold, and so come accordingly (each knowing his own Bell) for receipt of their food. The several sorts of Christians which I saw in this Church, I will in order describe.

First, the *Romans,* for they bare the greatest sway of all. Secondly, the *Greeks,* for they be next in number to the *Romans,* yet little better then slaves to the Turk. Thirdly, the *Armenians,* who have been so long time servants to the Turk, that having forgotten their own tongue they use all their ceremonies in the *Arabian* tongue, and so I heard them. The 4th sort of Christians are the *Nestorians* who are likewise slaves to the Turk, and have no other language then the *Arabian.* The fifth are the *Abassines,* being people of the land of *Prester John.* The sixth are the *Jacobines* that are circumcised Christians, but slaves likewise and servants to the Turk.

All these (Christians in name) have bought of the Turk their several places in the Church, and by-rooms for ease, being never fewer in number of all these six sorts then 250 or 300 continually there living, and praying after their manner . . .

The writer and his companions went on to look at other sacred and historical objects, among them the tombs of Baldwin and Godfrey of Bouillon, the leaders of the First Crusade. At 11 on the next day they left the grounds and went on to the Pater Guardian's home.

The author goes on to describe Jerusalem from all directions, which he is able to do because he has a small compass in his possession. He then proceeds to give an account of the towns and villages in the land, measuring their distance from Jerusalem in terms of the distances between certain English towns and London. He describes the countryside as being very barren, except for the area around Jericho in the Jordan Valley, and attributes the discrepancy with the Biblical description of the Promised Land to the fact that the country is in the hands of Infidels, even though the Christians outnumber the Turks three to one.

Before leaving Jerusalem the author obtains a letter to the effect that he had bathed in the Jordan River, then he goes on to Gaza in the hope of obtaining passage to Egypt by boat. With no such facilities available either at Gaza or Jaffa, he finally rents a camel plus escort and, after a series of harrowing escapades, is "welcomed by the Consul and others" in Cairo, where he had left his possessions before going to Jerusalem . . . "and so," he concludes, "I ended my Pilgrimage."

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